The Myſtery OF RHETORICK UNVEIL'D.

Wherein above 130 of

The **Tropes** and **Figures** are ſeverally derived from the *Greek* into *Engliſh*; together with lively Definitions, and Variety

Of { **Latin**, **English**, **Scriptural**, } Examples,

Pertinent to each of them apart.

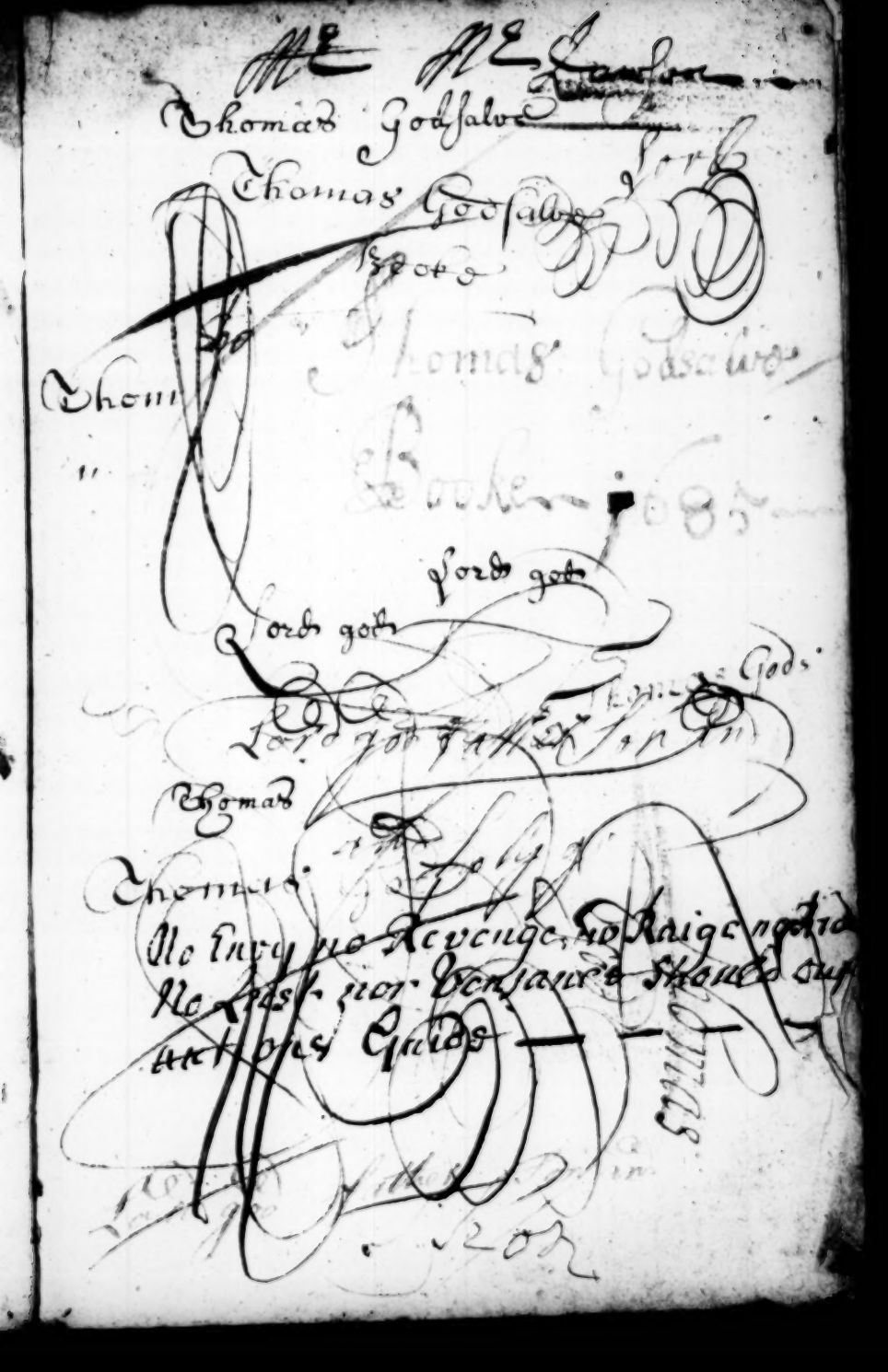
Eminently delightful and profitable for young Scholars, and others of all ſorts, enabling them to diſcern and imitate the Elegancy in any Author they read, *&c.*

By *JOHN SMITH*, Gent.

Ut hominis decus eſt ingenium:
Sic ingenii lumen eſt Eloquentia. Cic.

London, Printed for *Robert Clavell*, at the *Peacock* in St. *Paul's* Church-Yard. 1683.

Willa



A COMPANION FOR THE Ingenious.

The Mystery OF RHETORICK UNVEIL'D.

Wherein above 130 of

The **Tropes** and **Figures** are severally derived from the *Greek* into *English*; together with lively Definitions, and Variety

Of { **Latin**, **English**, **Scriptural**, } Examples,

Pertinent to each of them apart.

Eminently delightful and profitable for young Scholars, and others of all sorts, enabling them to discern and imitate the Elegancy in any Author they read, *&c.*

By *JOHN SMITH*, Gent.

Ut hominis decus est ingenium:
Sic ingenii lumen est Eloquentia. Cic.

London, Printed for *Robert Clavell*, at the *Peacock* in St. *Paul's* Church-Yard. 1683.

x 808
Sm 61m
1683

To the Right Worshipful,

Sir *Martin Noell*, Knight.

Honoured Sir,

THE *good Affection you bear unto all kinds of polite Literature, accompanied with your genuine Inclination thereunto, and in particular to* Elocution, *together with those manifold Obligements which your Noble Self, and worthy Stock* (viz. *Mr.* Edward Noell *and* James Noell *of* Tottenham *in the County of* Middlesex Esq.) *have accumulated upon me, do incite and incourage me to employ that breath which I would have spent in Expressions of Gratitude and Observance, to beg your worship to increase the causes of it, and do thereupon beseech you to accept the tender of my Duty in this small Present, to grant that your Protection, and the Author your Pardon, with favourable Permission to style himself,*

Your Worships faithful
Humble Servitour,
JOHN SMITH.

The Author to the Reader.

Courteous Reader,

WEre it absolutely necessary for him that would write of Eloquence to be perfectly eloquent, I would easily confess my self too rash in this enterprise: But having seen often those treat knowingly of painting that never held Pencil, and *Cicero* remarking that *Aratus*, by the common consent of learned men, wrote excellently of the Heavens and Stars, though he was no noted Astronomer; I'm encourag'd to say, why then may not I too discourse of Eloquence without being an Orator? *Galen*, that great Master of Physick, who wrote so learnedly of every part of that Science, was little seen in the Practick; Nor are those that discourse best of the embattailing Armies, and differencing Military functions, always the best Warriers, or the

moſt daring. The like may happen in this ſubject, that he, who is able to ſet down the rules and laws which ought to be obſerved in ſpeech or ſtyle, may notwithſtanding find himſelf defective in the application; and ſo may be ſaid to give that to others, which he hath not himſelf: But this treatiſe indeed may not ſo properly be termed a Direction to the Art of Rhetorique, as a Key to unlock and lay open thoſe abſtruſe difficulties which the Tropes and Figures have hitherto, not only been masked with, but lock'd up under; I mean from ſuch at leaſt, as are altogether unacquainted with the *Greek* tongue, and have not directed their ſtudies to that ſubject.

Object. But it may be you will ſay, there were ſeveral books extant before, that much illuſtrate the Tropes and Figures of Rhetorique.

Anſw. It is very true, that many learned Worthies have done exceeding well herein; yet to uſe the expreſſion of one of them: That a child upon a Gyants ſhoulders can ſee farther than the Gyant: So I, having the help of their

their labours, and of other Books, have by Divine assistance (without ostentation be it mentioned) used a more distinct and easie method throughout the whole current of my Discourse, than any other upon this Subject yet extant; whereby matters of high & excellent sublimity are bowed down to the weakest capacities.

I render the English of each Trope and Figure, and likewise the *English* of the words, from whence they are derived, whether from the Greek or Latin, then a brief definition and lively character and representation of each Trope and Figure, then choice Latin and * English Examples pertinent to each of them, as also a brief and plain explanation of the terms used in Rhetorique, with an Alphabetical Table for the ready finding each of the Tropes and Figures.

Lastly, For that the holy Scripture is not barren of, but abounds with * Tropes and figures of all sorts containing the most excellent and sublimest elo-

* The English Examples are most of them streams from Sir *Philip Sidneys* fountain.

* Note that Rhetorique sets forward the end of the discourse, to wit, to affect the heart with the sense of the matter in hand: as *Eccl.* 1.2. Vanity of Vanities, saith the Preacher, vanity of vanities, all is vanity; where we may see that it is no vanity to teach the vanity of the creatures in Rhetorical elegancies.

quence

quence, and is like a pleasant Garden, bedecked with flowers, or a fruitful field, full of precious Treasures, I apprehended it a work worthy the undertaking, to dig into those sacred Minerals for the better finding out the Metaphors, Metonymies, Synecdoches, &c. which lie hid there, and have given Scriptural Examples pertinent to each of the Tropes and Figures: For the bare reading of the Scripture, without searching into its heavenly Mysteries and meaning, is like the coming into a Treasury, wherein we see many costly things folded up, and some ends appearing out, but when they be all unfolded, then doth their glory more affect us for the present, yea, and leave in us a deep impression of their excellency: Besides, the ignorance of Rhetorique is one ground (yea, and a great one) of many dangerous Errors this day; as upon perusal of the Scriptural Examples of Synecdoche, Metonymie, &c. will manifestly appear, where you have not only bare instances, but divers Texts cleared and explained; for though the Spirit of the Lord be indeed that Golden

Key

Key, that opens the ſealed Myſteries of the Book of Truth, and inſpires the ſoul with the underſtanding of the hidden wiſdom therein; and thoſe men, whoſe underſtandings are not opened by him who hath the Key of *David*, be they never ſo learned, yet by reaſon of the blindneſs of their hearts, ſeeing they ſee not, and hearing they underſtood not the wonders in Gods Law: yet, all Science, and particularly Rhetorique, where it is reduced to a bleſſed ſubordination and conformity to the teachings of the Spirit of Truth, is a good gift of God, proceeding from the Father of Lights, and very conducent to the unfolding and right underſtanding of the Figurative and Tropical Elegancies of that bleſſed Book, which abounds with the moſt excellent and divineſt eloquence: * And herein we muſt beware that we take not thoſe things literally which are to be underſtood ſpiritually; that we go not out to a figurative acceptation of any place of Scripture, where

Luke 24. 45. Iſa. 29. 11, 12. Rev. 3. 7. Eph. 4. 18. Luk. 8. 10.

* Mat. 26. 26, 27. This is my body, &c. take heed you take not the ſign for that whereof it is but a ſign.

Where there is a ſentence in Scripture which hath a Tropical word, we may not think the whole place figurative: as *Matth.* 26. 28. This is my blood which is ſhed for many, &c.

we have not a ſufficient reaſon (grounded upon ſome word of truth) why the proper ſenſe or ſignification of the words may not be adhered unto; for we muſt never leave off the proper ſenſe, unleſs the coherence of the Text, the Analogie of faith, or ſome other place of Scripture require a figurative Expoſition. And it is very dangerous to make figures, where the Scripture makes none; or to make the ſcope and ſenſe bleed with ſtraining it too hard. *Origen* would ſometimes take that literally, which ought to be underſtood myſtically, and thus miſtaking that place, *Matth.* 19. 12. And there be Eunuches which have made themſelves Eunuches, for the Kingdom of heavens ſake: he gelt himſelf; and he alſo ſometimes would allegorize plain Scriptures, that is, ſuch as are to be taken literally, or in their proper ſignification: But the difference will eaſily appear to the wiſe and obſervant Reader; * *Mat.* 26. 29. *I will not henceforth* [*drink*] *of this fruit of the Vine, until that day when I drink it new with you in my Father's Kingdom*; where the firſt word [drink] hath

* The like in Joh. 1. 10. 4. 35. & 4. 13, 14.

hath a proper or literal ſignification; but the latter a Metaphorical, of their Communion, or partaking of the joyes of Heaven. This work will alſo be very uſeful and advantageous to youth, and others, enabling them to find out the elegancy in any Author, and likewiſe help the invention of learners, who may beautifie a ſpeech, and adorn a diſcourſe with elocution, by drawing their diſcourſe through the ſeveral Tropes or Figures, and taking what may beſt befit their purpoſe: So I will detain thee no longer in the Porch, but invite thee into the Houſe, and ſuch as I have, ſet before thee; if there be no ſuch varieties as were expected; yet, let it have acceptance with thee, ſeeing it is according to my ability; Thus do, and thou wilt engage him, who is,

From my Chamber in Mountague Cloſe, Southwark, March 27. 1656.

Thy real welwiſher,

John Smith.

The

The Contents of the Pre-ambular part of this BOOK, *viz.*

Rhetorick, what, with the use thereof, page 1
A Trope, what, 2
The Affections of Tropes, what; and how many, 3
A Figure, what, ibid.
The difference between a Trope and a Figure, 4
A Figure of a word, what, 5
A Figure of a Sentence, what, 4,5,6
The difference between a Figure of a Word, and a Figure of a Sentence, 5,6
Figures of a Word, which, 5,6
Figures of a Sentence, which, 7,8

The

The Alphabetical Table, or a *Synopsis*; whereby the Reader may on a ſudden, view all the *Tropes* and *Figures*, or find out which of them he principally aims at; where, next after the *Trope*, or *Figure*, is the genuine ſignification of the word in *Engliſh*, then a brief deſcription of each *Trope* and *Figure*, and laſtly a referring to the Pages, where they are largely Explained and Exemplified: Note likewiſe that ſome words, which are neither *Tropes*, nor *Figures*, yet being abſtruſe words and incident to the unveiling divers of the *Figures*, are here inſerted, and the Reader referred to the Pages, where they are alſo deſcribed and exemplyfied.

A

ÆNigma, *a Riddle, or an obſcure Allegory,* pag. 72

Ætiologia, *a rendring of a reaſon: a figure when the reaſon of a thing is ſhewn,* 119

Allegoria, *Inverſion or Changing; a Trope whereby a ſentence muſt be underſtood otherwiſe than*

than the literal interpretation shews. 51

Anacœnosis, *Communication: a figure whereby we consult, and as it were argue the case with others.* 146

Anadiplosis, *Redoubling: a figure whereby the last word, or sound of the first clause is repeated in the beginning of the next.* 80

Anamnesis, *Remembrance: a figure whereby we call to mind matters past,* &c. 229

Anaphora, *Rehersal, a figure when several clauses of a sentence are begun with the same word or sound,* 84

Anastrophe, *a preposterous placing of words or matter.* 188

Antanaclasis, *a bearing back: a figure when the same word in likeness is repeated in a various (if not in a contrary) signification.* 104

Anthropopathia, *a speaking after the manner of men.* 193

Anthypophora, *a contrary illation, or inference: see it in* Prolepsis. 123

Antimetabole, *a turning of the words in a sentence upside down.* 113

Antiphrasis, *a word or speech to be understood by the contrary.* 64

Antiptolis, *the putting of one case for another.* 181

Antistœchon, *a change of letters: a figure whereby one letter is put for another.* 134

Antithesis, *Opposition: a figure whereby one letter is put for another.* 163

It is also a Rhetorical Exornation when contraries are apposed to contraries in speech or a sentence. 164

Ana-

Antonomasia, *a putting of one name for another: a figure when another name, a common name, or a nick name is put in stead of a proper name.* 57

Aphæresis, *a taking away; a figure whereby a letter, or syllable is taken away from the beginning of a word.* 161

Apocope, *a cutting off, a figure when the last letter or syllable of a word is cut off.* 162

Apodioxis, *Rejection: a figure when any argument or objection is with indignation rejected, as very absurd,* &c. 214

Apodixis, *demonstration or evident proof.* 214

Apophasis, *a denying; a kind of an Irony, whereby we deny that we say, or do, that which we principally say or do.* 156

Aporia, *Doubting: a figure whereby we deliberate, and as it were, argue the case with our selves.* 144

Aposiopesis, *an holding ones peace: a figure when through vehemency, the course of the sentence begun is so stayed as thereby some part of the sentence not being uttered, may be understood.* 142

Apostrophe, *a turning away or dislike; a diversion of speech to an other person, than the speech appointed did require.* 150

Astismus, *a civil and pleasant jest.* 67

Asyndeton, *without a copulative.* 173

Auxesis, *an encreasing; an Exornation when for amplification, a more grave and substantial word, is put instead of the proper word.*

C.

Catachresis, *Abuse: it is the abuse of a Trope, and is when words are too far wrested from their native and genuine signification.* 41

Charientismus, *Pleasantness: a Trope whereby unpleasing matters are mitigated with pleasant words.* 66

Chronographia, *a discription of times and seasons.* 208

Climax, *Gradation: a figure when the succeeding clauses of a sentence transcend each other by divers degrees.* 82

Compar, *even, equal; a Rhetorical Exornation whereby the parts of a sentence do consist almost of the like number of syllables,* &c. 202

D.

Diæresis, *Division: a figure when one syllable is divided into two parts.* 168

Dialogismus; *a conference between two: a figure when as one discussing a thing by himself, as it were talking with another, doth move the question and make the answer: see* Prosopopœia. 234

Dialyton, *Disjoyned. This figure and* Alyndeton *are alike.* 173

Diastole, *Extension: a figure whereby a syllable, short by nature, is made long.* 167

Diatyposis, *description or information of a thing: a figure whereby we having spoken of a thing in general, descend unto particulars,* &c. 231

Dilemma, *an horned or double argument: which every way convinceth*, &c. 240
Dissimilitudo, *Dissimilitude* 199

E.

Ecphonesis, *Exclamation.* 134
Ecthlipsis, *a striking out: a Grammatical figure when the letter* M, *with his vowel is taken away, the next word beginning with a vowel.* 167
Ellipsis, *Defect: a figure when in a sentence a word is wanting, to make that sense which hath been spoken.* 168
Emphasis, *efficacy of expressing: a figure whereby a tacite vertue and efficacy of signification is given to words*, &c. 138
Enallage, *a change of order: a figure whereby the number or gender, mood*, &c. *are put one for another.* 185
Enantiosis, *Contention: a figure when we speak that by a contrary, which we would have to be understood as it were by affirmation.* 115
Enthymema, *conceptions of the mind; an Enthymem, or imperfect Syllogism, wherein the Major or Minor proposition being wanting, is looked for.* 239
Epanalepsis, *a taking back: a figure when a sentence is begun and ended with the same word or sound.* 99
Epanodos, *Regression, or turning back: a figure when the same sound is repeated in the beginning and the middle, in the middle and end of a sentence.* 100
Epanorthosis, *Correction, or amending: a*

figure when in our speech, something that went before, is called back and corrected, &c. 139

Epenthesis, *Interposition; it is the interposition of a letter or syllable in the middle of a word* 162

Epimone, *a tarrying long upon one matter: a figure whereby we continue and persist in the same cause, much after one form of speech,* &c. 216

Epiphonema, *Acclamation; an applause of a thing approved,* &c. 137

Epistrophe, *a turning to the same sound: a figure when divers sentences end alike,* &c. 86

Epitrophe, *Permission: a figure when we seriously or Ironically permit a thing,* &c. 126

Epizeuxis, *a joyning together: a figure when the same word is doubled by way of Emphasis,* &c. 78

Erotesis, *Interrogation: a figure whereby we either demand a question, earnestly affirm, or vehemently deny a thing.* 130

Evocatio, *a calling forth: a figure when the Nominative case to a Verb of the third person is set before a verb of the first or second person,* &c. 180

Euphemismus, *a fair or favourable kind of speech; a figure whereby a word of a good and bad signification is enterpreted to the better part,* &c. 209

Exegesis, *Explication: a figure when that which was first spoken more darkly, is afterwards in the same sentence more manifestly explained and confirmed.* 194

Exergasia, *a polishing or trimming: a figure when*

when we abide ſtill in one place, and yet ſeem to ſpeak divers things, &c. 207

Expeditio, *Expedition, or quick diſpatch: a figure when many parts or reaſons of an argument being enumerated and touched; all are deſtroyed, ſave that only upon which the ſpeaker intends to ſtand and reſt upon.* 230

G.

Gnome, *a ſentence: a figure when we bring in a ſentence or ſome remarkable ſaying of anothers to the ſame purpoſe with the Author, he being not named,* 226

H.

Hebraiſm, *or a ſpeech after the manner of the Hebrews, &c.* 212

Helleniſmus, *a Greciſm or imitation of the Greeks in phraſe or conſtruction.* 182

Hendiadys, *a dividing of one thing into two: a figure when one thing is expreſſed by more words.* 184

Hirmos, *a bond or knot: a figure whereby a ſudden entrance is made into a confuſed heap of matter, &c.* 155

Homœoptoton, *falling out alike: a figure whereby divers clauſes end with the ſame letter or ſyllable.* 200

Homœoteleuton, *ending alike: a figure whereby divers parts, or members of a ſentence end alike, &c.* 201

Horiſmos, *Definition: a figure whereby we declare what a thing is, and is uſually when we diſtinguiſh between words by defining both of them*, &c. 218

Hypallage, *a changing: a figure when the natural order of the words is changed*, &c. 189

Hyperbaton, *a paſſing over: it is a tranſpoſed order of words; a figure when words agreeing in ſenſe: are in place disjoyned.* 188

Hyperbole, *Exuperation, or paſſing of bounds; it is when the Trope is exceedingly inlarged, or when in advancing or repreſſing one ſpeaks much more than is preciſely true, yea, above all belief*, &c. 46

Hypophora, *an objection; it propounds an objection, and is, when the ſpeaker makes anſwer to his own demand: ſee* Prolepſis. 123

Hypotheſis, *a ſuppoſition.* 145

Hypotypoſis, *Repreſentation: a figure when a whole matter is expreſſed ſo particularly and in order, that it ſeems to be repreſented unto ocular inſpection*, &c. 109

Hypozeugma, *a joyning together in the end: a figure when the common word is put in the laſt clauſe: ſee* Zeugma. 169

Hyſterologia, *a prepoſterous ſpeech, or a placing of that before which ſhould ſucceed, and contrarily*, &c. 190

I.

INncrementum, *an increaſing: a figure when a ſpeech aſcends by degrees from the loweſt to the higheſt*, &c. 128

Inversio, *a turning upside down: a figure whereby the speaker brings in a thing for himself, which was alledged against him.* 121

Ironia, *mocking or counterfeiting: a Trope whereby in derision, we speak contrary to what we think or mean.* 38

L.

Litotes, *smalness, or extenuation, a figure when less is said than signified: whereby sometimes a word is put down with a sign of negation, when as much is signified as if we had spoken affirmatively; if not more,* &c. 60

M.

Martyria, *Testimony: a figure when the speaker confirms something by his own experience.* 215

Meiosis, *extenuation, or diminution: It is when less is spoken, yet more is understood, or when for extenuation sake we use a more light and easie term than the matter requires,* &c. *see in* Hyperbole. 48

Mesozeugma, *a joyning together in the middle: a figure when the common word being placed in the middle clause, knits together the precedent and subsequent words,* &c. *See this in* Zeugma. 169

Metabasis, *Transition: a figure when we are briefly put in mind of what hath been said, and what remains further to be spoken,* &c. 220

Metalepsis, *Participation: it is the multiplying of a Trope in one word, and is when there are many Tropes in one word,* &c. 44

Metaphora, *Translation: it is a Translation of*

words from one ſpecies to another : a Trope when we expreſs our ſelves by a word of like ſignification unto that which we mean, &c. 8

Mataplaſmus, *Transformation, or a changing from one ſhape to another : a figure when by reaſon of the verſe*, &c. *ſomething is neceſſarily changed*, &c. 161

Metatheſis, *Tranſpoſition, or an alteration of the order of a thing : a figure whereby one letter is put for another.* 166

Metonymia, *Tranſnomination, or change of names : a Trope whereby the cauſe is put for the effect, the ſubject for the adjunct, or contrarily*, &c. 11

a Metonymie of the Efficient. 13, 14

a Metonymie of the Effect. 15

a Metonymie of the Subject. 16

a Metonymie of the Adjunct. 22

a Metonymie of the Matter. 14

a Metonymie of the Inſtrument. 17

a Metonymie of the Antecedent. 26

a Metonymie of the Conſequent. 27

a Metonymie of things going together. 28

a Metonymie of the end. 28

a Metonymie of the form. 29

Mimeſis, *Imitation : an imitating the language of others*, &c. 228

Mycteriſmus, *a diſdainful gibe or ſcoffe, near a* Sarcaſm. 229

O.

ONomatopœia, *the feigning of a name : a figure whereby a word is made by a certain ſound*, &c. 63

Oxymoron, *ſubtilly fooliſh: a figure when the ſame thing is denyed of it ſelf, or when a contrary Epithet is added to any word.* 117

P.

PArabola, *a parable or ſimilitude, a compariſon made under ſome ſimilitude.* 204

Paradiaſtole, *Diſtinction: a figure when we grant one thing, that we may deny another,* &c. 111

Paragoge, *Production, or lengthening: a figure when a letter or ſyllable is added to the end of a word.* 163

Paralipſis, *Preterition, or overpaſſing; it is a kind of an Ironie; and is when you ſay you paſs by a thing, which yet with a certain elegancy you touch at full.* 157

Paralogiſmus, *falſe reaſoning or a ſophiſtical concluſion.* 243

Paratheſis, *Appoſition: a figure of conſtruction, whereby ſubſtantives are added in the ſame caſe,* &c. 180

Parecbaſis, *Digreſſion, or Excurſion: a figure whereby ſomething beyond the purpoſe or intended matter, goes out from the appointed diſcourſe.* 223

Parecheſis, *Alluſion: a figure when we bring in ſomething of anothers to another intent than his own.* 224

Paregmenon, *a derivative or derived from: a figure when words, whereof one is derived of another, are joyned together.* 227

Parelcon, *Prolonging: a figure when a ſyllable or whole word is added to another in the end of it,* &c. 177

Paren-

Perenthesis, *Interposition; it is a clause comprehended within another sentence without which notwithstanding the sentence is full, or the sense sound.* 178

Parœmia, *a proverbial speech*, &c. *It is the continuation of a Trope in a speech when proper and peculiar respect is had to the common use*, &c. 70

Paronomasia, *likeness of words: a figure when by the change of one letter or syllable in a word, the signification also is much altered*, &c. 102

Parrhesia, *liberty or boldness of speaking: a figure when we speak freely and boldly concerning things displeasing*, &c. 210

Pathopœia, *expression of the affections of the mind, or an exceeding stirring up of the affections*, &c. 244

Periphrasis, *Circumlocution, or speaking of one word by many; a figure when we shadow out a thing by some equivalent expressions*, &c. 158.

Pleonasmus, *Superfluity: a Gram. figure whereby some superfluous word (though not without its sufficient importance) is added in a sentence*, &c. 176

Ploce, *binding together, or a continuation without interruption: a figure when a word is by way of emphasis so repeated, that it denotes not only the thing signified, but the quality of the thing*, &c. 106

Polyptoton, *varation of cases, or a change of the termination, end, or case: a figure when several cases of the same Noun, and Tenses of the same Verb, are used in conjoyned clauses*, &c. 107

Polysyndeton, *diversly and many ways coupled by Conjunctions: a figure signifying superfluity of conjunctions*, &c. 175

Pro-

Proecthesis, *an exposition which is sent afore: a figure when the speaker doth by his answer (containing a reason of what he, or some other hath said or done) defend himself or the other person as unblamable*, &c. 233

Prolepsis, *Anticipation: or the prevention of an objection: a figure whereby that which may be objected is anticipated*, &c. 122

It is also a certain summary pronunciation of things; and is made when the congregation of the whole doth aptly agree with the verb or adjective, &c. 125

Prosopopœia, *a feigning of the person: a figure when in our speech we feign another person speaking*, &c. 146

Prosthesis, *a putting of one thing to another: a figure whereby a letter, or syllable is added to the beginning of a word.* 161

Protozeugma, *a joyning together in the beginning; a figure when the common word is expressed in the beginning of the clause or sentence, and omitted after: see in* Zeugma. 169

S.

Sarcasmus, *a biting scoffe or taunt; near an Irony, but somewhat more bitter.* 66

Similitudo, *a similitude*, &c. 198

Syllepsis, *Comprehension: a figure of construction, when a nominative plural is joyned to a verb singular, or on the contrary: Or it is a comprehension of the more unworthy under the more worthy*, &c. 171

Syllogismus, *a reasoning or rather a conclusion, which is made by reasoning together in argument: a*

Rhetorical ſyllogiſm is a form of ſpeech whereby the matter is amplified by conjecture, that is, by expreſſing ſome ſigns or circumſtances thereof, &c. 237

A Logical ſyllogiſms is a perfect argument conſiſting of three parts, viz. *Major, Minor, and Concluſion, whereby ſomething is neceſſarily proved.* 238

Symploce, *Complication, or an agreement of words in a ſentence: a figure when all our beginnings and all our endings are alike.* 87

Syneresis, *Contraction: a contraction of two vowels or ſyllables into one.* 168

Synalæpha, *a mingling together: a figure of* Proſodia, *whereby two vowels are gathered into one ſyllable,* &c. 167

Synchoreſis, *Conceſſion: a figure when an argument is Ironically yielded unto, and then marred with a ſtinging retort upon the objector,* &c. 192

Syncope, *a cutting away: or rendring ſhorter: a figure of* Proſodia, *when a letter or ſyllable is taken away, from the midſt of a word.* 162

Syncriſis, *Compariſon: a form of ſpeech, which by apt Similitude ſhews that the example brought in is either like or unlike, or contrary,* &c. 196

Synecdoche, *Comprehenſion: a Trope where the more comprehenſive words are put for the leſs comprehenſive, and contrarily,* &c. 30

Synecdoche Speciei. 30

Synecdoche Partis. 32

Synecdoche Generis. 34

Synecdoche Totius. 35

Synecdoche Numeri. 33. 36

It is alſo a Gram. figure when a common word

or

or name is distrained to a part, which is expressed by the Accusative case, &c.

Synœceiosis, *Reconciling: a figure teaching to reconcile things that differ, and to repugn Common opinion with reason,* &c. 116

Synonymia, *a partaking together of a name; or divers words signifying one and the same thing: a figure when by change of words that are of like signification, one thing is reiterated divers times,* &c. 152

Synthesis, *Composition: a figure of construction, whereby a noun collective singular is joyned to a verb plural,* &c. 186

Systole, *a shortning: a figure of* Prosodia, *whereby a long syllable is contrary to its nature made short.* 167

T.

TMesis, *Section, or dividing: a figure whereby the parts of a compound or simple word are divided by the interposition of another.* 183

Z.

ZEugma, *a joyning together: a figure of construction, whereby one Verb or Adjective answering the nearer to divers Nominative cases, or Substantives, is reduced to the one expresly, but to the other by supplement,* &c. 110

A Brief Explication of the terms used in Rhetorick, *some being borrowed from* Logick, *and proposed in a* Greek, *and therefore to most in an unknown, dress.*

1. A *Cause*, is that by which any thing hath its being, as God, by whom the world, &c. hath its being.

2. *The Causate*, is that which depends upon the Cause, as having its being thence: as, the Artifice from the Artificer; Misery from Sin.

3. *The Efficient*, is that which brings a thing to pass: as Christ, the Salvation of the world.

4. *The effect*, is that which is brought to pass by the Cause: as, the World by God; plenty by peace; penury by war.

5. *The End*, is the Cause for whose sake the thing is; or it is whatsoever is intended by any that set upon a work: as, To speak well is the end of Grammar; to grow rich, is a covetous mans end; to get learning, is intended by a Scholar.

6. *Finitum*, or *Medium*, is whatsoever is helpful to bring to pass a purposed end: as, industry and instruction, to get knowledge.

7. *Materia*,

7. *Materia*, is the matter or ſubſtance, of which any thing is made: as, Gold, of which a Ring; Silver, whereof a Cup is made.

8. *Materiatum*, is what is made of the matter; as, a Sword, of Steel; a Ring, of Gold.

9. *Forma*, the Form is that inward principle, by which any thing hath its being, or is what it is; as, the Soul, whereby a man is a man.

10. *Formatum*, is that which hath its being from the form: as, the man from his ſoul.

11. *Subjectum*, the Subject is that to which any thing is adjoyned or belongs; as, the mind, to which knowledge, or ignorance; man, to whom riches, or poverty, fame, or infamy, &c. belongs.

12. *Adjunctum*, the adjunct, is that which belongs to any thing: as, infamy to villany; light to the Sun; heat to fire.

13. *Genus*, is a more general title attributed to ſome things more ſpecial under it: as,

Subſtance, to { Metals. / Living Creatures. / Elements.

14. *Species*, is a more special title attributed to divers particulars under it: as,

Man to { *William*, *Thomas*, *John*.

15. *Totum*, is whatsoever hath parts: as, mans body hath head, heart, arms, &c. and so parts are such as make up the whole.

16. *Contraries*, are qualities which mutually destroy one another: as heat, and cold: wisdom and folly: light and darkness.

17. *Similia*, are such as agree in some qualities as, the good man is likened to the Palm in greenness, a wise man to an Ant in Providence.

18. *Abstractum*, the abstract signifies some form with the exclusion of the subject. The abstract is the substantive, as, whiteness: It is also called *Denominans*, the thing denominating.

19. *Concretum*, the concrete signifies the same form with those qualities which adhere to the subject: The concrete is the Adjective, as *albus*, white: It is also called *Denominatum*, the thing denominated.

THE

THE MYSTERIE OF RHETORICK UNVEILED.

Rhetorica Ῥητορικὴ, Rhetorick, or the Art of eloquent and delightful ſpeaking; derived from ῥέω, [*rheo*] *loquor*, to ſpeak, and τεχνικῶς, [*technicôs*] *artificialiter*, artificially.

Rhetorick is a faculty by which we underſtand what will ſerve our turn concerning any ſubject to win belief in the hearer: hereby likewiſe the end of the diſcourſe is ſet forward, to wit, the affecting of the heart with the ſenſe of the matter in hand.

It hath two parts, *viz.*

1. Garniſhing of ſpeech, called *Elocution*.

2. Garniſhing of the manner of utterance, called *Pronunciation* (which in this Treatiſe is not principally aimed at.)

Elocution, or the garniſhing of ſpeech, is the firſt and principal part of Rhetorick, whereby the ſpeech it ſelf is beautified and made fine: And this is either

The fine manner of words called a *Trope*: or,

The fine ſhape or form of ſpeech, called a *Figure*.

The fine manner of words, in the Greek, τρόπος, [*tropos*] *verborum imitatio*, in English, a change of words derived from τρέπω, [*trepo*] *muto*, to change.

A Trope is an instrument of Elocution, which adorns our Speech.

A *Trope*, is when words are used for elegancy in a changed signification; or when a word is drawn from its proper and genuine signification to another.

It is a garnishing of speech in one word, and is there only where the signification is changed: as, *Bellorum procella.* ——*Magnes amoris.*

1. Chron. 16.32,33. The fields do *laugh and sing*: that is, look pleasantly and delightfully.

Luk. 13.32,33. *Herod* that *Fox*: that is, that politick dissembler.

In a Trope there are two things to be considered:

1. The *Species*.
2. The *Affections*.

The *Species* of Tropes are four, *viz.*

Metonym. 1. A *Metonymie*, which is when one meet or convenient reason or argument is put for another: as the *Efficient* for the *Effect*, the *Subject* for the *Adjunct*, &c.

Irony. 2. An *Irony*, which is when one contrary is put for another: as, *Oh holy Gentiles*, for ungodly.

Metaphor. 3. A *Metaphor*, is a Trope which notes out comparison, and is when one like is put for another like unto it: as, *the tempest of war*, &c.

Synecdoche 4. A *Synecdoche*, which is when words more comprehensive are put for words less comprehensive, and contrarily.

Secondly, The *affections* of Tropes, which are such qualities as may put ornament upon any

any of the forementioned Tropes.

The affections are five, *viz.*

1. *Catachresis*, which is when the Trope is abused, or the words too far wrested from their native signification: as, Hos. 4. 8. *They eat up the sins of my people.* *Catachresis.*

2. *Hyperbole*, which is when the Trope is exceedingly enlarged: as Luk. 10. 15. *Thou that art lifted up to Heaven.* *Hyperbole.*

3. *Metalepsis*, which is when divers Tropes are shut up in one word: as, 2 King. 2. 9 *I pray thee let me have a double portion of thy spirit.* *Metalepsis*

4. *Litotes*, which is when a word is put down with a sign of negation, yet as much is signified, as if we had spoken affirmatively, if not more: as Job. 31. 17. *Job* by this figure saith he hath *not eaten his meat alone.* *Litotes.*

5. An *Allegory*, which is when the use of the same Trope is continued in a long discourse: as Ephes. 6. from the 11. to the 18. verse, *Put on the whole armour of God*, &c. *Allegoria.*

Note likewise, That *Antonomasia*, *Onamatopœia*, *Antiphrasis*, *Charientismus*, *Asteismus*, *Sarcasmus*, *Paræmia*, *Ænigma*, &c. are (though not so properly) called Tropes.

Secondly, The fine shape or frame of speech is called a *Figure.*

A *Figure* in the Greek, σχῆμα, [*schema*] (among other things) signifies principally *habitum, vestitum, & ornatum Corporis*, in English, the apparrel and ornament of the body; which by a Metaphor is transferred to signifie the habit and ornament of words or speech: it is derived from the Greek word σχηματίζω, [*schematizo*] *effingo* A *Figure.*

effingo, assimulo, to represent, fashion, or feign.

A *Figure* is an ornament of elocution, which adorns our speech, or a garnishing of speech when words are used for elegancy in their native signification: as,

Latet omnis hora, ut expectetur omnis hora.

If error delight us, if error seduce us, error will ruine us.

And as in a *Trope*, or the fineness of words, words are considered asunder by themselves; so in a *Figure*, the apt and pleasant joyning together of many words is noted: and as of words, some are proper, others changed from their proper signification; so of speeches, some are right and proper as they are; others are figurative, or serving for the representation of another thing.

The signification of a Figure in Scripture is twofold:

1. When the Scripture it self propounds an Allegorical signification: as when 1 Pet. 3.20, 21. *Peter* by *the Ark of Noah*, signifies Baptism: And *Paul* in Heb. 11.29. by *the red Sea*, signifies Baptism: And in Joh. 3.14. Christ his Cross by the *Serpent*.

2. When a mans capacity or understanding induces or leads into a figure, and by an apt similitude agrees with some other clear sense or signification of Scripture.

A Figure is twofold, *viz.*

1. *Figura dictionis.*

2. *Figura Sententiæ.*

1. A garnishing of speech in *words*.

2. A garnishing of the frame of speech in a *sentence*.

Whereof

whereof the former belongs to the matter, and as it were, to the body of ſpeech; but the latter, to the form, and as it were to the ſoul, that is, to the ſentence.

A note in the garniſhing of ſpeech in Words, & in garniſhing the frame of ſpeach in a ſentence.

The garniſhing of ſpeech in words, is where the elegancy lies in the placing of one word: as,

While the mind is inſlaved to vanity, vanity will ſowr the Converſation.

A figure of a word is twofold; *viz.*

1. In the Dimenſion or meaſuring of ſounds or words.

2. In the Repetition of ſounds or words.

A figure in Dimenſion, is that ſweet and pleaſant number of ſounds or words in a ſentence.

The figure *Metaplaſmus*, Transformation, and all its kinds (being largely deſcribed hereafter) are figures in dimenſion: of this there are four kinds, *viz.*

In ſtriking out, two, *viz.* 1. Kind.

Synalœpha, a mingling of vowels.

Ecthlipſis, a ſtriking out of vowels.

In adding to and taking from, ſix figures, *viz.* 2. Kind.

Proſtheſis, appoſition.

Aphæreſis, a taking away.

Epentheſis, interpoſition.

Syncope, contraction.

Paragoge, production.

Apocope, a cutting off.

In dividing and ſhortning, two, *viz.* 3. Kind.

Diæreſis, diviſion.

Syncresis, a shortning.

4. Kind. In changing there are five Figures, *viz.*
Imesis, section, or a dividing.
Metatheſis, tranſposition.
Antitheſis, oppoſition.
Diaſtole, extenſion or ſtretching forth.
Syſtole, correption or ſhortning.

By the Table may be found each Figure, and where they are opened, illuſtrated and exemplified.

Secondly, A Figure of a word in repetition of ſounds or words in a ſentence:
If in the ſame word, it is *Epizeuxis*.
If in diverſe, it is *Anadiploſis*.
If in the beginning of ſentences, *Anaphora*.
If in the endings, it is *Epiſtrophe*.
If in beginnings and endings, *Symploce*.
If in the beginning and end of a ſentence, *Epanalepſis*.
If repeated backward, *Epanodos*.
If a little unlike, and of divers originals and deſcents it is *Paronomaſia*.
And if of the ſame original, it is *Polyptoton*.
See the Table for each Figure.

There are likewiſe other figures of a word, *viz.*

Climax,	*Synthesis*,	*Aſyndeton*,
Antanaclaſis	*Hendiadys*,	*Polyſyndeton*
Antitheſis,	*Hypallage*,	*Hyſterologia*,
Ploce,	*Hyperbaton*,	*Zeugma*,
Paregmenon,	*Ellipſis*,	*Helleniſmus*,
Synœceioſis,	*Pleonaſmus*,	*Antiptoſis*,
Oxymoron,		

Secondly

Secondly, Garnishing of the frame of speech in a sentence, called *Figura Sententia*, is a figure, which for the forcible moving of affections, doth after a sort beautifie the sense and very meaning of a sentence, because it carries with it a certain manly majesty, which far surpasses the soft delicacy of the former Figures, they being as it were effeminate and musical, these virile and majestical. It is when the ornament lies in the whole sentence, or where the elegancy is diffused through the structure of one, or more sentences: as,

Figura Sententiæ.

Isa 1.2. *Hear, Oh heavens! hearken oh earth! I have nourished and brought up children, and they have rebelled against me.*

The Figures of a *Sentence* are called pathetical, or such as move affection and passion; and are these, *viz.*

Ecphonesis,	*Periphrasis,*	*Parenthesis,*
Epiphonema,	*Diatyposis,*	*Paralhesis,*
Parrhesia,	*Horismos,*	*Synonymia,*
Eparorthosis,	*Paradiastole,*	*Hypotyposis,*
Aposiopesis,	*Parechesis,*	*Metabasis.*
Apostrophe,	*Erotesis,*	

A Figure of a sentence is either in though and musing, by the Greeks called *in Logismo*, or in questioning and answering, called *in Dialogismo.*

Figures of a sentence *in Logismo*, are *Apostrophe* and *Prosopopœia. Logismus*, is when a sentence is made or fashioned without conference.

Those are figures *in Dialogismo*, or in questioning

ning and anſwering, when a ſentence is made or faſhioned in conference which conſiſts in queſtion and anſwer;

Of which kinds are,

Aproia,	*Prolepſis,*	*Epitrope,*
Anacœnoſis,	*Hypophora,*	*Synchoreſis.*

Tropes and *Figures* (ſay the learned) are the vertues of ſpeech and ſtyle, as Barbariſms and Soleciſms are the vices.

There is no other Trope more frequent, excellent, and beautiful, than a *Metaphor*, becauſe that which is the light and ſtar of ſpeech, and tends to richneſs, majeſty, perſpicuity and pleaſantneſs, is a ſimilitude brief and contracted into one word.

I ſhall therefore (according to the learned *Farnaby*) begin with a Metaphor.

Metaphora, gr. μεταφορα, *Tranſlatio*, tranſlation, or a removing over; derived from μεταφερω, [*metaphero*] *tranſfero*, to tranſlate.

*Eſt cum nomen aut verbum ex proprio loco, in eum transfertur, in quo aut proprium deeſt, aut tranſlatum proprio mel.

* It is the artifical tranſlation of a word, from the proper ſignification, to another, not proper, but yet nigh and alike:

Or it is a tranſlation of words from one ſpecies to another:

Or the friendly borrowing of a word to expreſs a thing with more light and better note, though not ſo directly and properly as the natural name of the things meant would ſignifie.

It

It is a Trope when we expreſs our ſelves by a word of a like ſignification to that which we mean: or when the property of one thing is tranſlated to another: as Gen. 6. 6. God is ſaid *to repent*; where the property of man is tranſlated to the omnipotent and omniſcient God.

A *Metaphor* is pleaſant, for that it inriches our knowledge with two things at once, with the Truth and a ſimilitude:

And there is nothing in the whole univerſe, from whence the Simile may not be taken:

Dat propriæ ſimilem tranſlata Metaphora vocem. *Farnaby.*

Læta ſeges. Gemmant vites. Duo fulmina belli. Ingenii flumen. Mens ferrea. Claſſis habenas. Princeps caput Reipublica. Virgilius Poetarum ſol. Invidiæ flamma. Fulmen orationis. Flos nobilitatis. Expolire orationem. Amicitiam diſſuere. Si ſic loqui liceat. Si verbis audacia detur. Vivis coloribus virum depinxi.

Two neceſſary Rules to be obſerved, *viz.*

1. A Metaphor ought not to be ſo far fetch'd, as that the ſimilitude may not eaſily appear.

2. It ought to be drawn from the nobleſt things, as the Poets do, that chooſe rather to ſay, roſie-finger'd, then red finger'd *Aurora*; as appears by the firſt Engliſh Example, where 'tis thought unfit to ſtoop to any Metaphor lower than the Heaven.

Engliſh Examples of a Metaphor.

The skie of your vertue overcaſt with ſorrow.

You

You are the moſt excellent ſtar that ſhines in the bright element of beauty.

The Wounds of grief.——flowers of Oratory.

Drops of dew are Pearls.

Folwers in meadows are ſtars.

The murmuring of the waters is muſick.

To divorce the fair marriage of the head and body; where beſides the cutting off of the head, we underſtand the conjunction of the head and body to reſemble marriage.

To keep love cloſe priſoner; that is to, conceal love.

There came through Cheapſide a whole fleet of Coathes; for a great number.

Scriptural Examples.

1 King. 10.4. The Queen of *Sheba* ſaw the wiſdom of *Solomon*; here ſaw, Metaphorically ſignifies, proved and underſtood.

Hagg 1.9. You looked for much, and loe it came to little; here to look for, ſignifieth to hope for.

Jer. 8.15. The neighing of horſes is heard from Dan: that is, foreſeen by the Prophet.

Eccleſ. 1.8. The eye is not ſatisfied with ſeeing, nor the ear filled with hearing; we are in this place by the eye and ear to underſtand the deſire of the mind kindled by thoſe ſenſes.

Thus in Scripture Chriſt is called a Vine, a Rock, a Lamb, a Lion, &c. And man, a ſhadow, a flower, graſs, a wolf, a bear, a dog, &c.

Thus we read of Metaphors from leaven, ſalt, trees, ſeed, &c.

Besides many Hyperbolical Metaphors; as, in Hab. 2. 11. The stone shall cry out of the wall, and the beam out of the timber shall answer it.

Lam. 1. 4. The ways of Sion lament or mourn, &c. So,

Mat. 3. 11. Christ is said to baptize with fire, whereby we may understand, that fire is there put for the power of the Holy Ghost which purifies and refines as fire.

Psal. 82. 6. I have said ye are Gods, &c. whereby is signified from whom Magistrates have their authority, whose place they supply, whose person they represent, and whose example they ought to follow, both in executing Justice, and shewing mercy.

METonymia, μετωνυμία, *Transnominatio*, a change of names, or the putting of one name for another; derived from μετονομάζω [*metonomazo*] *transnomino*, to change one name for another; or from μετὰ, which in composition signifies change, and ὄνομα, [*ônoma*] *Æolice pro* ὄνομα, [*onoma*] *nomen*, a name.

A *Metonymie* is a Trope, or a form of speech whereby the orator or speaker puts one thing for another, which by nature are nigh knit together.

This change of name is used pricipally four waies:

1. When the *cause* is put for the *effect*.
2. When the *effect* is put for the *cause*.
3. When the *subject* is put for the *adjunct*.
4. When the *adjunct* is put for the *subject*.

Or, as others define it,

It

It is an exchange of a name, when one word comes in lieu of another, not for a similitude, but for other natural affinity and coherence.

Farnaby.

Atq; Metonymia imponit nova nomina rebus:

1. Efficientis, ut inventoris; *Marte Lyæo.* Autoris: *Legitur Juvenalis. Livius ingens.*
Materiæ: *Pinus, ferrum, æris acervus, arundo.*
Aut instrumenti: *Gladius, lingua, arma, manusq;*
2. Effecti: *Clades Libya. Mors frigida pallet.*
3. Subjecti: [a]*Curii.* [b]*Patera.* [c]*Germania.* [d]*Rostra.*
Ucalegon. [f]*Cor, os.* [g]*Patronus.* [h]*Nox.* [i]*Amaryllis.*
4. Adjuncti: [k]*Fasces.* [l]*Scelus.* [m]*Ætas nulla.* [n]*Libelli.*

Met. Efficientis.

1. A *Metonymie of the Cause*, is either when the cause is put for the effect, which is called a *Metonymie of the efficient*, or when the name of the matter is put for the thing made of the same, called a *Metonymine of the matter.*

1. A *Metonymie of the Efficient*, is when the Efficient cause is put for its effect; or when the name of the Inventor or Author is put for the thing invented or composed: as, in *Farnaby's* inserted examples, *Marte, pro prælio*; *Mars* being the feigned inventor of war —— *Lyæo, pro vino*; *Lyæus* being one of the names of *Bacchus*, who was the feigned inventor of making wine: where also the names of *Juvenal* and famous *Livius* are put for the books or works, whereof they are Authors.

Vulcanus

Vulcanus pro igne, Neptunus pro mari, Ceres pro pane, Venus pro amore.

Engliſh Examples of a Metonymie of the Efficient.

Vulcan for fire. *Neptune* for the Sea. *Bacchus* for wine. *Venus* for love. *Mars* for war. *Mercury* for eloquence.

So Love is uſually put for Liberality, the fruit and effect of love.

My blade is right *Sebaſtian*, for of *Sebaſtians* making.

He learn'd his Arguments of *Ariſtotle*, and his eloquence of *Tully*, *i.e.* out of *Ariſtotle*'s and *Tully*'s works.

Scriptural Examples.

Ezek. 7. 15. The ſword is without, and the peſtilence, and the famine within, &c. by ſword, peſtilence, and famine, is ſignified death, the effect of thoſe cauſes.

Hag. 1. 11. And I called for a drought upon the earth, *i. e.* hunger and famine cauſed by drought.

Numb. 32. 23. And be ſure your ſin will find you out: where ſin (the cauſe) is put for puniſhment, its effect.

Luk. 16. 29, 31. They have *Moſes* and the *Prophets*, *i. e.* the writings of *Moſes* and the Prophets.

Thus in Gen. 35. 18. The ſoul is put for life: See Lev. 20. 20. Pſal. 128. 2. Luk. 24. 27. Joh. 5. 45, 46, &c.

Met. materia. A *Metonymie of the Matter*, is when the name of the matter, is put for the thing made of the same: as,

Pinus pro navi, a Pine-tree being much used where it grows, for building of ships.

Ferrum pro Gladio, a sword being made partly of Iron.

Æs pro nummo, brass and silver being the materials, whereof money is commonly made.

Ferro facibusque invasit Italiam.

Sylva, pro domibus.

English Examples of a Metonymie of the Matter.

I want Silver; where by silver, money is to be understood.

Thus Seed is put for children, and Earth for man.

They eat the finest wheat, and drink the sweetest grapes; by Wheat is understood bread, and by Grapes wine.

Scriptural Examples.

Psal. 115.4. Their Idols are silver and gold, *i.e.* made of those metals.

Psal. 105. 18. He was laid in *Iron*, *i. e.* in Fetters made of Iron.

Gen. 3. 19. Dust thou art, *i.e.* thou art formed out of the Dust.

Gen. 4. 25. For God hath appointed me another seed instead of *Abel*, *i. e.* another child.

Dan.

Dan. 5.4. Worshipped wood and stone, *i.e.* Idols made of wood and stone.

In like manner also the instrument is put for the effect thereby; as, *Met. Instrumenti.*

Gladius pro cade. Lingua pro sermone.
Arma pro Bello. Manus pro Scriptura.

English Examples.

The unlikely have worn the Crown; here the Crown being an instrument of Royal Dignity, signifies a Kingdom.

The sword (being the instrument of slaughter) is put for slaughter.

In like manner the Tongue for speech; Arms, for war; the hand for the manuscript, or hand-writing.

Scriptural Examples.

Jam. 3.8. But the tongue can no man tame, where the tongue (the instrument of speech) is put for the speech.

2 Tim. 1.6. Was not ashamed of my Chain, *i.e.* of my bonds or bondage.

See Prov. 10.20. and 25.15.

Job 31. 6. Let God weigh me in an even ballance; here ballance (the instrument of equity) is put for equity it self.

See Exod. 5.3. 1 Sam. 22. 17. 1 Cor. 16.21. &c.

2. A *Metonymie of the effect*, is when the effect or thing caused, is put for its cause; as, *Met. Effecti.*

Clades

Clades Lybiæ, pro Cladis effectoribus, qui cladem Lybiæ intulerunt. Mors frigida pallet, i. e. *pallidos reddit.*

Victoria naturâ insolens & superba est, i. e. *insolentes & superbos reddit.*

English Examples.

Hereby we say, death is pale, fear sad, anger hasty, wine bold; by which is signified, that death makes pale, &c.

Thus, Love is said to be bountiful, for that it renders one bountiful.

Scriptural Examples.

Exod. 15.2. He is become my salvation, *i.e.* my Saviour.

Gen. 25 23. Two nations are in thy womb, *i.e.* the fathers of two nations; that is *Esau*, the father of the Idumeans, and *Jacob*, the father of the Israelities.

2 King 4.40. There is death in the pot, *i. e.* some deadly thing which causeth death.

Mark 6.17,25. A dumb and deaf spirit, *i. e.* making the possessed dumb and deaf.

See Rom. 7.7. Heb. 11. 39. Joh. 3, 19. and 17. 3.

Met. Subjecti. 3. A *Metonymie of the subject*, is when the subject, or that to which any thing belongs, is put for the Adjunct, or that which belongs thereto: And it is made these nine ways, *viz.*

1. When the Subject is put for the Accident inherent: As,

Curii,

[a] *Curii*, victory; *Curius* being the name of a certain victorious Captain.

2. When the container is put for the thing contained: as,

[b] *Patera, pro potu in eo contento. Crumena, pro nummis. Animosum pectus, pro corde.*

English Examples.

The Cup, for the wine contained in it.
The Purse, for the money therein, &c.

Scriptural Examples.

Mat. 26. 27. Luk. 22. 20. By the Cup is signified the wine contained therein. See Jer. 49. 12, &c.

3. When the Place is put for the Inhabitants of the same, or for the things it containeth: as,

[c] *Germania, pro Germanis. Urbs pro Civibus. Carcer, pro vinctis. Anglia pro Anglis.*

English Examples.

The City met the General; for the Citizens, &c.

It is difficult to overcome *Italy* by war, or *Greece* by learning; meaning the Italians and Grecians.

We are to war against *Spain, i. e.* against the Spaniards.

Scriptural Examples.

Luk. 13. 14. Oh Jeruſalem, Jeruſalem, which killeſt the Prophets, &c. by Jeruſalem is meant the Rulers and People of that City.

Deut. 4. 26. I call heaven and earth to record; here by heaven and earth, *Moſes* underſtands all in heaven and earth.

Gen. 39. 4. He made him Ruler of his houſe, *i. e.* of all his ſervants, treaſures, and goods in the houſe.

Mat. 10. 15. It ſhall be more tolerable for Sodom and Gomorrah.

Mark 1. 33. And the whole City was gathered together at the door, *i. e.* the inhabitants of the City. See Luke 19. 9. Acts 26. 31. Mat. 16. 18.

4. When the place is put for the actions properly done in the place: as,

[d] *Roſtrum pro ſermone. Academia, aut Schola, pro doctrina. Sylva pro venandi ſtudio.*

Engliſh Examples.

The Hall is done, *i. e.* the Action of that Court of Judicature.

Thus an Academy or School is put for learning.

Scriptural Examples.

Pſal. 68. 29. Becauſe of thy Temple at Jeruſalem; here by Temple is underſtood the holy exerciſes and divine worſhip uſed in the Temple.

5. When

5: When the poſſeſſour is put for the thing poſſeſſed: as,

[e] *Ucalegon*, a noble Sage of Troy, whoſe name is here put for nobility and ſagacity.

Sic dicitur hominem devorari, cujus patrimonium devoratur.

Apud me, i. e. *domi meæ.*

Engliſh Examples.

Hereby, lands, houſes, and ſhips, are often called by the owners names.

Thus, with me, is uſually to be underſtood at my houſe.

So we ſay of ſome Guardians, They have devoured the Orphans, intimating the Orphans patrimony.

Scriptural Examples.

Joel 3. 20. Judah ſhall be inhabited for ever: here *Judah* the ſon of *Jacob*, is put for the land of Jewry, which was promiſed to his poſterity, and by them poſſeſſed.

Gen. 15. 3. A ſervant with me, that is, in my houſe.

Gen. 18. 3. Depart not I pray thee from thy ſervant, *i. e.* depart not from my tent.

6. When the ſeat or place is put for the quality inherent to the ſame: as,

[f] *Cor; os. Cor pro prudentiâ quæ ſedem habet in corde, unde prudentes cordati dicuntur;) os, pro pudore, qui ſe ore*, i. e. *vultu prodit. Aut aliquando cor fortitudinem ſignificat:*

Non tibi plus cordis, ſed minus oris ineſt.

Engliſh Examples.

Thus the heart is put for wiſdom, becauſe wiſdom hath its ſeat there. And ſometimes alſo, the heart is put for courage and fortitude by this Trope.

Scriptural Examples.

Jer. 17. 9. The heart is deceitful, &c. the heart being the ſeat or place, where the ſoul keeps its chief reſidence, is here and elſewhere, put for the will, affections, and whole ſoul, as the qualities inherent thereunto.

Prov. 6. 32. Whoſo committeth adultery with a woman, wanteth a heart; where by the want of an heart, is underſtood fooliſhneſs. See Prov. 2. 10.

7. When the Advocate, or Counſellor, who perſonates his Client, is put for him whom he perſonates and repreſents: as,

[g] *Patronus, pro Cliente.*

The Cauſe will go againſt the Attorney General, intimating againſt his Client, whom he repreſents.

8. When the time it ſelf is put for the things uſually done in the time: as,

[h] *Nox, pro ſomno. Æſtas, pro meſſe.*

Engliſh Examples.

The night is frequently put for ſleep, and ſummer for harveſt.

The

The days thought is the nights dream.

The mornings view corrects the evenings work.

In the two last examples, the day and the night, the morning and evening, do signifie the actions and accidents in them.

Scriptural Examples.

Job 32. 7. I said, days should speak, and multitude of years should teach wisdom, *i. e.* the aged, who have seen many days.

1 Chron. 12. 32. And of the children of *Issachar*, which were men that had understanding of the times.

1 Cor. 4. 3. Mans day, for mans Judgment. See Esth. 1. 13. John 12. 27.

Or contrariwise, when the things which are done in a time, are put for the time it self: as,

Messis, pro æstate. Calor, pro æstate. Frigus, pro hyeme.

Ante focum si frigus erit, si messis in umbra.

English Examples.

By this Metonymie, the Harvest is put for Summer, Cold for Winter, and sleep for the Night.

Scriptural Examples.

Exod. 23. 10. Six years thou shalt sow thy land, and gather the fruits thereof. See Isa. 17. 5. Exod. 23. 10. Deut. 24. 19.

9. When the name of the thing signified, is put for the sign: as,

Amaryllis, pro carmine de eadem.

Jupiter, Apollo, Æneas, for the statues or pictures of *Apollo, &c.*

Scriptural Examples.

Thus in Gen. 17. 10. Circumcision is called the Covenant, when 'twas only a Seal of the Covenant, and of the righteousness of Faith: as appears in Rom. 4. 11.

So in Exod. 12. 11. The Paschal Lamb is called the Lords Passover.

Mat. 26. 26, 28. Bread and wine are said to be Christs body and blood; of which they are only but signs.

Thus in Luk. 22. 20. This is the New Testament in my blood, *i. e.* a sign or seal of the New Testament in my blood.

So in Titus 3 5: Baptism is called the New Birth.

Met. adjuncti.

4: A *Metonymie of the Adjunct*, is when the Adjunct, or that which belongs to any thing, is put for the subject, or thing to which it belongs, or is adjoyned: as,

Gen. 31.53. Jacob sware by the fear of his father Isaac, *i. e.* by God whom *Isaac* feared.

2 Kings 20. 1. Set thy house in order, *i. e.* thy houshold affairs.

Thus the Captain General is often put for his Army; as *Hannibal* was slain by *Scipio*; here *Hannibal* is put for his Army which he had led against the Romans; and *Scipio* for the Romans who obtained the victory.

1 Sam.

1 Sam. 18. 7. Saul hath ſlain his thouſands, &c.

So in Acts 9. 5. Chriſt is put for his members.

Pſal. 85. 11. Righteouſneſs ſhall look down from Heaven, *i. e.* God in whom righteouſneſs reſteth.

Hoſ. 4. 1. There is no truth, nor mercy, nor knowledge of God in the Land; by which Adjuncts is ſignified, that there are none, or very few at moſt, in whom thoſe graces may be found.

This Metonymie is made theſe 9 ways, *viz.*

1. When the ſign is put for the thing ſignified thereby: as,

[k] *Faſces, pro Magiſtratu; Sceptrum, pro Regno; Toga, pro pace; Arma, pro bello.*

Huic conſilio palmam damus, i. e. *victoriam.*

Engliſh Examples.

Thus, weapons and arms ſignifie war, the keys power, and the palm victory, as being ſigns of war, power, *&c.*

Scriptural Examples.

Gen. 40. 10. The Scepter ſhall not depart from *Judah*, *i. e.* the Kingdom, intimating that Kings ſhould not ceaſe from the houſe of *Judah.*

Rom. 13. 4. He beareth not the ſword in vain, *i. e.* Authority.

Jer. 24. 10. Thus here the ſword is put for war.

Thus alſo the name is often put for the thing it ſelf: as,

Rev. 3. 4. Thou haſt a few names.

Prov. 18. 10. The name of the Lord, *i. e.* the Lord himſelf.

Phil. 2. 10. That at the name of Jeſus every knee ſhould bow, &c. Epheſ. 5. 20. Acts 1. 15.

2. When the quality is put for the perſon ſubject thereunto: as,

[m] *Scelus, pro Sceleſto*, villany for a villain.

Deſerts are preferred, *i. e.* men deſerving are, &c.

Give room to the Quoife, *i. e.* to the Serjeant.

3. When the Adjunct of time is put for the perſons, or things ſubject thereunto: as,

[m] *Ætas nulla*, i. e. *hominis nullius ætatis.*

Aſpera tum poſitis mitescent ſecula bellis, i. e. *homines, qui iſtis ſeculis vixerint.*

Temeritas eſt florentis ætatis, prudentia ſenectutis, i. e. *Juvenum & ſenum: Juventus*, i. e. *Juvenes*; *ſenectus*, i. e. *Senes.*

——— *Oculiſve aut pectore noctem*
Accipit ——
Noctem, pro ſomno qui nocti capitur.

Engliſh Examples.

Thus the night is put for ſleep, which is uſually taken in the night.

Take

Take heed, young idleneſs, *i. e.* idle youth.

Scriptural Examples.

Epheſ. 5. 16. The days are evil, *i. e.* the hearts and converſations of the men of theſe days are evil.

4. When the names of the vertues themſelves are put for good men; and of the vices for evil men; and alſo when the names of divers other things are uſed for the perſons, to whom they are adjoined, or appertain: as,

Ex hac parte pudor pugnat, illac petulantia: ubi pudor pro pudicis; & petulantia pro petulantibus ponitur, &c.

Virtutem præſentem odimus, i. e. *viros bonos. Juſtitia pro Juſto, &c.*

Engliſh Examples.

Thus vertue is put for good men; and juſtice for a juſt man.

5. When the thing ſet in the place, is put for the place it ſelf: as,

[n] *Libelli pro libraria. Ludus pro circo.*

Te quæſivimus omnibus libellis, Bibliothecis.

Engliſh Examples.

Thus Books are put for a Library or Study. A play for a play-houſe.

6. When the thing contained is put for the con-

container, or the Abſtract for the Concrete: as,

Æn. Virg. 1.

——— *Vina coronant*, i. e. *pateram vina continentem.* Wine is put for the cup that contains it.

Engliſh Examples.

Pſal. 11. 7. The righteous Lord loveth righteouſneſs, *i. e.* righteous men.

1 Cor. 12. 28. Helps, governments, for helpers and governours.

Phil. 3. 3. Circumciſion is put for the perſons circumciſed.

Tit. 1. 12. Wickedneſs is put for wicked men, See Gen. 19. 15. Prov. 11. 5. Rom. 4 9. Gal. 2. 12.

It is very uſual in Scripture to put the Abſtract for the Concrete, to ſet forth the excellency of the perſon or thing ſpoken of.

Thus God tells *Abraham*, that he ſhall not only be bleſſed, *Sed erit ipſiſſima benedictio*, Gen. 12. 2. *i. e. affluens omni benedictione; & non tam benedictus, quàm ipſa benedictio dicitur.*

Thus in 1 Cor. 1. 30. Chriſt is not called righteous, but righteouſneſs.

Met. Antecedentis. 7. When the Antecedent, or that which goes before, is put for the conſequent, or that which follows: as,

Diſcumbere pro cœnare. Audire vel aſcultare pro obtemperare. Fuimus Troes, pro non amplius ſumus. Vixit, i.e. *mortuus eſt. Strato diſcumbitur oſtro*, i. e. *cibum capiunt.*

En

Engliſh Examples.

Thus, to hear, is to obey.
He hath lived, *i. e.* he is dead.
They are ſet, *i. e.* at ſupper.
The ſword is drawn, whereby is ſignified the enſuing ſlaughter.

Scriptural Examples.

Exod. 19. 9. Deut. 5. 27. Hear, is put for obey.
So in Exod. 18. 19. Hearken unto my voice; for Obey my voice or commandement.

8. When the conſequent is put for the Antecedent: as, *Met. conſequentis.*
Sepultus eſt; pro mortuus eſt.
Evigilabit pro dormitat.

Engliſh Examples.

The Gueſts are riſen, *i. e.* have ſupped.
He is buried, *i. e.* he is dead.

Scriptural Examples.

Gen. 3. 19. In the ſweat of thy face ſhalt thou eat thy bread, &c. here by ſweat following labour, is ſignified labour before meat.
Iſai. 28. 16. He that believeth, ſhall not make haſte: this *Paul* in Rom. 9. 33. interprets, ſhall

ſhall not be aſhamed: ſhame and confuſion being the effects of making haſte, &c.

9. When all things going together, one is put for another: as,

Juxta Terentium caſtra poſuerat Annibal, i. e. *hic & illius exercitus.*

Annibal ibi moratur, pro exercitu Annibalis.

Engliſh Examples.

Thus *Hannibal* is put for his Army, or any Captain General for the Army under his conduct and command.

Scriptural Examples.

Joſh. 11. 21, 23. Joſhua overcame the Canaanite, *i. e.* he and his Army.

So in 1 Sam. 18. 7. *Saul* hath ſlain his thouſands, &c.

So in Mat. 25. 35. Chriſt is put for his Members.

Met. Finis. A *Metonymie of the end*, is when the end is put for the means conducing to the ſame: as,

Subeat virtus veſtra experimenta majora, i. e. *pericula. Aris imponit honorem*, i. e. *ſacrificium.*

Dicitur & plauſtris vexiſſe poemata Theſpis, i. e. *Scenas, in quibus poemata fiebant.*

Engliſh Examples.

Let your courage enterprize greater experiments, *i. e.* dangers.

He

He lays honour upon the Altar, *i. e.* a ſacrifice; for that in the old Law none but ſuch as were Prieſts unto God were admitted to ſacrifice unto him, which was a dignity importing honour.

Scriptural Examples.

Jude 7. Sodom and Gomorrah were ſet forth for examples, *i. e*, were puniſhed for examples ſake.

Pſal. 57. 8. Awake my glory, *i. e.* my tongue given to glorifie God.

See 1 Cor. 10. 6.

A *Metonymie of the form*, is when the * form is put for the thing, to which it gives a being: as, *Met. Formæ*

* See the explication of the Terms.

Luxuries in flagitiis, crudelitas in ſuppliciis, avaritia in rapinis, ſuperbia in contumeliis, pro luxurioſo, crudeli, avaro, ſuperbo.

Ars mendicando quærit honeſta cibum, i. e. *Artificis honeſti.*

Engliſh Examples.

Thus Art is put for an Artificer; pride for a proud man, and covetouſneſs for a covetous man, and the ſoul for man. Hear you modeſty it ſelf, *i. e.* ſome one very modeſt.

Scriptural Examples.

Exod. 1. 5. Seventy Souls went down into Egypt, *i. e.* men. The like in Gen. 12. 5. & 46. 18.

Synec-

Synecdoche, es, *f.* συνεκδοχὴ *Comprehensio*, Comprehension, derived from συνεκδέχομαι [*synecdechomai*] *Comprehendo, aut, una excipio, seu recipio*, to comprehend, or take together.

It is a Trope, or a form of speech, whereby the more comprehensive words are put for the less comprehensive, and contrarily; or when a part is understood by the whole, or the whole by a part; the general by the special, and contrarily: or it is an exchange of the name of the part for the whole, or of the name of the whole for the part.

This figurative Exornation gives a grace unto speech, which otherwise it would want, enforcing the understanding of the hearers to a deeper consideration of the sense and meaning: and is chiefly fourfold, *viz.*

1. *Synecdoche speciei.*
2. *Synecdoche Membri aut partis.*
3. *Synecdoche Generis.*
4. *Synecdoche Totius.*

Farnaby. Coufur dit totum cum parte Synecdoche. Partis. [a] *Myrtoum*; *auster*; [b] *hyems*; *mucro*; [c] *Annibal*; [d] *Anglus.*

2. Totius, [e] *Orator*; *color.* [f] *Annus.* [g] *Vixit.* [d] *Atrides.*

1. *Synecdoche speciei*, is when the special or a particular sort implies a more general: as,

[a] *Myrtoum pro mari*, the Myrtoan sea, for the whole sea indefinitely. *Auster pro vento, indefinitè.*

Aristides pro justo. *Crœsus pro divite.*
Mœcenas pro Patrono. *Thraso pro glorioso.*

Hostes

Hoſtes tela parant, i. e. *arma*.
Ecce Ariſtidem, i. e. *juſtum*.

Sic infinitum numerum dicimus pro magno;

Sexcenta licet ejuſmodi proferre; *ſexcenta*, i. e. *plurima*.

Engliſh Examples.

Ceſar, for the King. *Ariſtides*, for a juſt man. *Crœſus*, for a rich man. *Auſter*, for the wind. It is not my ſword that can help me: where by Sword is underſtood all kind of weapons and manners of defence.

Scriptural Examples.

Pſal. 22. 4. Our fathers truſted in thee, &c. *i. e.* our Anceſtors; where fathers, the more ſpecial name, is put for anceſtors, the more general.

Pſal, 44. 6. I will not truſt in my bow, neither ſhall my ſword ſave me. And in 46. 9. He breaks the bow, and cuts the ſpear in ſunder, &c. Where by bow, ſword and ſpear, are underſtood all weapons of war. See 2 Sam. 8. 18. Mat. 22. 21. Iſa. 63. 16.

Thus a certain number is put for an uncertain: as,

Zech. 3. 9. Chriſt is ſaid to have ſeven eyes, *i. e.* many, to ſignifie his perfect and ſingular care of his Church. The like in Deut. 28. 7.

Pſal. 105. 8. He hath remembred his Covenant for ever: the word which he commanded

to a thouſand generations; where a great or infinite number is put for an indefinite number, or ſuch a number as is not determined.

Pſal. 119.64. The righteous man falls ſeven times a day; that is, often. So in Prov. 24. 16.

Thus the word [Many] is taken for all: as, Dan. 12. 11. And many of them that ſleep in the duſt of the earth ſhall awake.

Now that this word [Many] ſignifies all, the Holy Ghoſt bears witneſs, in Joh. 5. 28. All that are in the grave ſhall hear his voice.

2. *Synecdoche partis*, or a Synecdoche of the part, that is, when a part is put for the whole: as,

[b] *Hyems*, a ſtorm of rain or hail for winter. *Tectum pro domo. Mucro pro gladio.*

[c] *Annibal pro exercitu cujus Dux erat, velut pars primaria.*

[d] *Anglus pro Anglis.*

* *Hoſtis habet muros, ruit alto à Culmine Troja; pro Hoſtes.*

Engliſh Examples.

My name is toſſed and cenſured by many tongues, *i.e.* by many men; where the part of an intire body is put for the whole.

Thus the roof of the houſe is put for the whole houſe; the edge of the ſword, for the ſword; and the ſoul for the whole man.

Scriptural Examples.

Gen. 12. 15. Then Abraham took *Sarah* his wife

wife and the ſouls, &c. for the men and women that were his ſervants. The like ſee in Rom. 13. 1.

Rom. 12. 1. Preſent your bodies a living ſacrifice, *i. e.* the whole man.

In Prov. 1. 16. & 6. 18. Their feet run to evil: where by feet of men, the men of ſuch converſation are underſtood.

Mat. 8. 8. I am not worthy that thou ſhouldſt come under my roof; where the roof ſignifies the houſe.

In Iſa. 7. 2, 5, 8, 9. & 9. 9. The Tribe of *Ephraim* is put for the whole people of *Iſrael*.

See Prov. 3. 22. & 10. 14. & 11. 26. The hand is put for the whole man, &c.

Thus the ſingular number is put for the plural: as,

[d] *Anglus, pro Anglis.*

The Roman was victor in battle, intimating the Army of the Romans. *Synec. Numeri.* See pag. 43.

The Engliſh man overcame the Hollander.

Scriptural Examples.

Iſai. 1. 3. The Oxe knoweth his owner, and the Aſs his Maſters crib, &c. for Oxen and Aſſes.

Jer. 8. 7. The Stork in the Heaven knoweth her appointed time; for, the Storks know their appointed time.

Rom. 3. 28. Therefore we conclude that a man is juſtified by faith, &c. for, men are juſtified by faith.

Job 14. 1. Man that is born of a woman, *i. e.* men that are born of women, &c.

Synecdoche Generis, is when a general word comprehends the particular, or when the more general name is put for the more special: as,

[c] *Orator, pro Demosthene aut Tullio.* [f] *Color, pro forma.*

Vixit, pro mortuus est.

[h] *Atrides*, i. e. *Agamemnon*; *quippe qui in expeditione Trojana rex regum diceretur.*

* *In exercitu militum virtus quam maxime juvat*

* *Virtus pro fortitudine, Poeta pro Homero aut Virgilio.*

English Examples.

Put up your weapon, for your dagger.

He lived in such a Century, *i. e.* he is now dead.

Thus living creatures are put for beasts.

The Poet, *i. e. Homer* or *Virgil.*

Scriptural Examples.

Mark 16. 15. Preach the Gospel to every creature: signifying to all men, and not to any other creature.

Gen. 6. 12. All flesh had corrupted his way, *i. e.* all men.

Mat. 2. 18. Rachel weeping for her Children, would not be comforted, because they are not; for, lived not.

Judges 19. 3. Spake to her heart: that is, comforted her.

Exod. 30. 34. All sweet smelling spices, are put for spikenard.

See 1 Sam. 13. 13. 1 Kings 2. 4.

Sy-

Synecdoche totius, A Synecdoche of the whole is when the whole is put for the part: as,

Annus, pro tempore præsenti.
Elephantus, pro dentibus. Sylva pro arboribus.
Pontus, pro fluctu. Nos, pro ego.
Pabula gustâssent Trojæ, Zantúmque bibissent;
i. e. *partem pabuli, partem Xanthi fluvii.*

English Examples.

An Army so great as drank rivers dry: meaning a great part of the water in the rivers.

He carries a Goldsmiths shop on his fingers, for Rings.

He fell into the water and swallowed the Thames, for the water.

Scriptural Examples.

1 Sam. 5. 3. Behold, Dagon was fallen upon his face to the ground: though the same verse declares, that before its fall, the head of Dagon and both the palms of his hands were cut off upon the threshold, &c. See Gen. 8. 13.

The world is put for the earth, in 2 Pet. 3. 6.

The man is put for the soul: as in Luke 16. 23. & 23. 43.

So in Gen. 3. 19. Till thou return to the ground; where the man is put for his body.

It is also by this Synecdoche, when any thing is spoken concerning many persons together,

which yet appertains not to every one of them pretisely: as,

Gen. 35. 26. In this and the three precedent verses, you have a recital of the twelve sons of *Jacob*, (which as this verse declares) were born unto him in Padan-aram, and yet this appertains not unto *Benjamin*, who yet is reckoned with the rest, as in verse 24. for he was born in the way near Ephrath, as in verse 16.

And in Heb. 11. 13. The Apostle having enumerated many Saints, and among the rest *Enoch*, (as in vers. 5.) generally adds, These all died in the faith, &c. and yet *Enoch* was translated that he should not see death, and was not found, because God had translated him, as likewise appears by the 5. verse.

Synecd. Numeri. See p. 36.

Thus the plural number is put for the singular: as,

Nos, pro ego.

Nos populo imposuimus & Oratores visi sumus: ubi de se tantùm loquitur Orator.

An English Example.

Cicero to *Brutus:* We deceived the people, and seemed Orators, speaking of himself only.

Scriptural Examples.

Judg. 12. 7. And Jephthah was buried in the Cities of Gilead, *i. e.* in one City of that Region.

Mat. 27. 44. The Thieves also which were crucified with him upbraided him, *i. e.* one of the

the thieves, namely, the unbelieving and unconverted thief.

So also Gen. 21. 7. & 46. 7. * compared with the 15. and 17. verses.

* Where it is said that *Jacob* took his daughters and his sons daughters, when it appears by the 15. and 17. verses that he had but an only daughter, by name *Dinah*, and one of his sons daughters.

But of the Grammarians it is called a *Synecdoche*, or Comprehension, * when a common word or name is restrained to a part which is expressed by the Accusative Case.

And they call it Comprehension, because the particular is comprehended of the universal.

This *Synecdoche* is a figure of Construction, and is, when that which is part is attributed to the whole: as,

Æthiops albus dentes, an Ethiopian white in the teeth; here, white agreeing to the teeth only, is attributed to the whole Ethiopian.

* *Cum nomen aut verbum universale restringitur ad partem vel aliquid saltem speciale, quod per accusativum effertur.*

Pro toto positæ partis, quam passio signat,
Quartum vel Sextum casum Synecdoche tradit
Passivis, Neutris, adjectis, participisque.
1. *Dentibus alba.* 2. *Caput doleo.* 3. *Spoliata lacertos.*

Farnaby.

1. *Dentibus alba*, White in the teeth.
2. *Caput doleo*, I am pained in my head.
3. *Spoliata lacertos*, Bereft of the strength of the body.

By this Synecdoche all Nouns Adjectives, signifying any property; also Verbs Passives, and Neuters, signifying any passion, may govern an Accusative, or an Ablative Case, signifying the place wherein the property or passion is: as,

Æger pedes, or *pedibus*, Diseased in the feet.

Rubet Capillos, His hairs are red.

Truncatus membra bipenni, Cut in the limbs with an axe.

Cætera similes, uno differunt, Like in other things, in one thing they differ.

IRonia, εἰρωνεία, *Simulatio, derisio*, mocking or counterfeiting, derived from εἰρωνεύομαι, *in loquendo dissimulatione utor*, to dissemble in speaking; or from εἴρω, [*eiro*] *dico*, from whence εἴρων, [*eiron*] *Simulator, qui aliter dicit ac sentit*: from which *Ironia* is taken for dissimulation, whereby one thing is thought and another spoken; it signifies also taunting speeches, or a speaking by contraries; as if we should say, black is white.

It is called the mocking Trope, whereby in derision we speak contrary to what we think or mean, or when one contrary is signified by another.

This Trope is not so well perceived by the words, as either by the contrariety of the matter, or the manner of utterance, or both.

Antiphrasis and this are of very nigh affinity, only differing in this, that Antiphrasis consists in the contrary sense of a word, and Ironia of a sentence.

Farnaby. Contra quam sentit solet Ironia jocari.
Scilicet, [a] *egregiam laudem*; [b] *pulchrè*; [c] *bone custos.*

[a] *Egregiam laudem*, i. e. *turpe potius dedecus & infamiam.*

Pul-

[b] *Pulchrè*, i. e. *fœdissimè*.
[c] *Bone custos*, i. e. *male custos*.
O salve [a] *bone vir, curasti* [b] *probè*, i. e. [a] *pessimè*, [b] *negligenter: fœdè neglexisti.*

Si genus humanum, & mortalia temnitis arma,
At 1 *sperate deos memores fandi atque nefandi,*
Alter erit maculis auro 2 *squalentibus ardens.*
Hunc ego si potui tantum 1 *sperare dolorem.*

1 *Sperate*, i. e. *timete*. *Sperare*, i. e. *timere*.
2 *Squalentibus*, i. e. *splendentibus*. *Est in his vocibus Catachresis.*

English Examples of an Irony.

He was no notorious Malefactor, but he had been twice on the Pillory, and once burnt in the hand for trifling oversights.

Milo had but a slender strength, who carried an Oxe a furlong on his back, then kill'd him with his fist, and eat him to his breakfast.

So when the Persian army was at variance among themselves, *Philip* of *Macedon* (their utter enemy) said, he would send his army to make them friends.

Thus *Gnatho* speaks Ironically to *Thraso*; What (quoth he) they knew you not after I had shewn them your good conditions, and made mention of your vertues? Then answered *Thraso*, You did like an honest man, I heartily thank you: Here, both the saying of *Gnatho*, and *Thraso*'s Answer have a contrary signification.

Scriptural Examples.

Gen. 3. 22. And the Lord God said, Behold, the man is become as one of us: whereby the Lord declares his great disdain of their affectation of an impossible preheminence, in being like to God; as if he had said, he is now by his sin become most unlike unto us; I see how well Satan hath performed his promise to them; is he not become like one of us?

Judg. 10. 14. Go cry to the Gods which ye have chosen.

So in Isa. 14. 4, 8, 9. The Lord teaches his children to deride the proud-insulting King of Babylon.

Our Saviour also to awaken his drousie Disciples out of their security, doth in Mat. 26. 45. use this form of speech; Sleep on now and take your rest, *&c.* as if he had said, A perillous time is at hand, wherein you shall have little list or leisure to sleep, you have therefore now the more need to watch and pray.

So *Micaiah* in 1 Kings 22. 15. bids *Ahab* go to battle against *Ramoth Gilead* and prosper, *i.e.* go up and perish.

Thus in 1 Kings 18. 27. *Elijah* mocked the worshippers of *Baal*; Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened.

Job 12. 2. Thus he taunts at his false friends: No doubt but ye are the people, and wisdom shall die with you: as if he had said, In your own conceits there are none wise but your selves.

ſelves. No doubt but reaſon hath left us, and is gone wholly unto you; yea, wiſdom is ſo tied to your perſons, that her conſervation and ruine depends upon yours.

1 Cor. 4. 8, 10. We are fools, ye are wiſe; we nothing, ye all, &c.

See Amos 4. 4, 5. Eccleſ. 11. 9.

Catachreſis, κατάχρησις, *abuſio*, abuſe, derived from καταχράομαι, [*catachraomai*] *abutor*, to abuſe, or from the Prepoſition κατὰ, [*cata*] *contra*, againſt, and χρῆσις, [*chreſis*] *uſus*, uſe.

It is a form of ſpeech, whereby the ſpeaker or writer, wanting a proper word, borroweth the next or the likeſt to the thing that he would ſignifie.

It is an improper kind of ſpeech, ſomewhat more deſperate than a Metaphor, and is the expreſſing of one matter by the name of another, which is incompatible with, and ſometimes clean contrary to it: and is when the change of ſpeech is hard, ſtrange or unwonted: or,

It is the abuſe of a Trope, when words are too far wreſted from their native ſignification, or when one word is abuſively put for another, for lack of the proper word:

Durior impropriæ eſt Catachreſis abuſio vocis: *Vir gregis*; *ultorem promiſi*; *pulchra minatus*. *Farnaby.*

* *Vir gregis ipſe caper, deterravit*, ——— i. e. *Dux gregis.* * *Vir gregis*, i. e. *Caper.*

Capitis nives, i. e. *Cani capilli.*

Sperare dolorem, i. e. *timere dolorem.*

Facies ſimillima Lauro; *nam facies propriè hominis eſt.*

En-

Engliſh Examples of Catachreſis.

A voice beautiful to his ears.

He threatens me a good turn.

I promiſed him an executioner.

I gave order to ſome ſervants of mine, (whom I thought as apt for ſuch Charities as my ſelf) to lead him out into a foreſt, & kill him, where Charity is uſed, or rather abuſed for Cruelty.

They build a horſe by *Pallas* art divine: here the Poet traduceth that to a beaſt, which is proper to the making of a houſe.

And as he ſaid that miſlik'd a Picture, with a crooked noſe: The elbow of his noſe is diſproportionable.

By the ſenſe of this figure we give names to many things which lack names: as when we ſay,

The water runs, which is improper; for to run, is proper to thoſe Creatures which have feet, and not unto water.

By this form alſo we attribute horns to a ſnail, and feet to a ſtool; and ſo likewiſe to many other things which lack their proper names.

Scriptural Examples of Catachreſis.

A Caution.

Note that though this Trope be to be found in divers places of Scripture, yet not as if the Scripture abuſed words, but becauſe thoſe words which are Catachreſtical depart a little from the uſual cuſtom of figurative ſpeaking, and are ſpoken or hang together more roughly or hardly: as, Heb.

Heb. 11. 5. Enoch was tranſlated that he ſhould not ſee death.

Hoſ. 4. 8. They eat up the ſins of my people.

Deut. 32. 14. The blood of the grape didſt thou drink, *i. e.* the juice of the grape.

Prov. 30. 15. By this form of ſpeech *Solomon* nameth the two daughters of the horſleech.

Pſal. 137. 5. Let my right hand forget her cunning: here is forgetting applyed to the hand, which is proper to the mind.

Jer. 46. 10. The ſword ſhall devour; here to devour, (the property of a living creature with teeth) is Catachreſtically applied to the ſword.

Lev. 26. 30. And I will cut down your Images, and caſt your carkaſſes upon the carkaſſes of your Idols, &c. here pieces of Images are called carkaſſes.

Exod. 23. 19. Thou ſhalt not ſeeth a Kid in his mothers milk.

Thus in Pſal. 6. 8. Prayers and tears are ſaid to have a voice; the like of tears in Pſal. 39. 12. The Lord hath heard the voice of my weeping.

Iſa. 64. 1. Oh that thou wouldſt rent the heavens, &c. The Prophet here ſpeaks of God after the manner of men; if a man were in heaven and ſhould deſcend, he having a body of groſs ſubſtance, muſt divide and rend the heavens; but God being a moſt pure Spirit, paſſeth through all things without any dividing or rending; yet is there in theſe divine condeſcenſions of ſpeech a ſingular excellency.

Rev. 1. 12. And I turned to ſee the voice, &c. So Exod. 20. 22. Ye have ſeen that I have talked, &c. *i. e.* ye have heard the Lord ſpeak. See Exod. 5. 21, &c.

Metalepſis

Eſt autem hæc in Metalepſi natura, ut inter quod transfertur ſit medius quidam gradus. nihil ipſe ſignificans ſed præbens tranſitum; quem Tropum magis affectamus, ut habere videamur, quàm ut ullo in loco deſideremus

METalepſis, μετάληψις, *Tranſumptio, participatio*, Participation, or a taking from one another, derived from μεταλαμβάνω, [*metalambano*] *tranſumo, aut particeps ſum*, to take of, or partake with another.

Metalepſis is a form of ſpeech whereby the Orator or Speaker in one word expreſſed, ſignifieth another word or thing removed from it by certain degrees. Or,

It is the cloathing of a Trope with excellency, or the multiplying of a Trope in one word: to wit, firſt, when by one improper word another is ſignified, then by that improper word perhaps another, and ſo one after another, till it comes to the proper word, a mean or middle degree, which affords a paſſing over or change intervening.

It is the continuation of a Trope in one word through the ſucceſſion of ſignifications.

This Trope is a kind of Metonymie, ſignifying by the Effect a Cauſe far off, by an effect nigh at hand; and it teaches the underſtanding to dive down to the bottom of the ſenſe, and inſtructs the eye of the wit to diſcern a meaning afar off; for which property it may be aptly compared to an high proſpect, which preſents to the view of the beholder an object remote, by leading the eye from one mark to another, by a lineal direction, till it diſcerns the object inquired.

Farnaby. Tranſcendit mediis gradibus Metalepſis ad altum:

Hinc movet 1 *Euphrates bellum. Mirabar* 2 *ariſtas.*

1 *Euphrates*

1. *Euphrates pro Mesopotamia, per Meton. Adjuncti. Mesopotamia pro Orientalibus, per Synecdochen membri.*

2. *Aristas, pro spicis, per Synecdochen Membri; Spica, pro segete, per Synecdochen item Membri: Seges, pro æstate, quo anni tempore in agris luxuriatur, per Metonymiam subjecti pro Adjuncto: æstas pro anno rursum, per Synecdochen Membri.*

*Invadunt * urbem somno vinóque sepultam.* *Virg. Æneid.*
i. e. *Invadunt Trojanos somno vinóque sepultos:*

**Urbem pro Troja, per Synecdochen Generis; Troja, pro Trojanis, per Metonymiam Subjecti.*

English Examples of Metalepsis.

Virgil by ears of corn signifieth summers, by a Metonymie of the subject; and by summers, years, by a Synecdoche of the part.

They invade and enter the City, drowned in sleep and wine, *i.e.* they invade Troy, or the Trojans buried in sleep and wine.

Scriptural Examples.

Lam. 4. 4. The tongue of the sucking child cleaveth to the roof of his mouth for very thirst, &c. Here, by the extream thirst of the sucking babes, the Prophet signifies the mothers barren and dry breasts; and by the dry breasts, the extream hunger and famine; and by the famine, the woful affliction and great misery of the people.

Mat. 21. 10. All the City was moved; where the City is put for *Jerusalem*; the general word com-

comprehending the particular by a Synecdoche *Generis*; and Jeruſalem, for its inhabitants, by a Metonymie of the ſubject.

Mal. 4. 2. The Sun of righteouſneſs ſhall ariſe with healing in his wings.

Where wings are put for beams by a Catachreſtical Metaphor. And beams for comfort and refreſhing by a Metaphor. See Eſth. 2. 16. Exod. 27. 20.

* *Alicujus augendi minuendive cauſa ſuperat veritatem.*

HYperbole, ὑπερβολὴ, *Superlatio*, *Exuperatio*, * Exuperation or a paſſing of meaſure or bounds; derived from ὑπερβάλλω [*hyperballo*] *ſupero*, to exceed.

It is an eminent exceſs in advancing or repreſſing, and is when the Trope is exceedingly inlarged, or when the change of ſignification is very high and lofty, or when in advancing or repreſſing one ſpeaks much more than is preciſely true, yea above all belief.

Hyperbole ſometimes expreſſes a thing in the higheſt degree of poſſibility beyond the truth, that in deſcending thence we may find the truth and ſometimes in flat impoſſibilities, that we may rather conceive the unſpeakableneſs than the untruth of the relation.

But though an Hyperbole may be beyond belief, yet ought it not to be beyond meaſure or rule; let it ſuffice to advertiſe, that an Hyperbole feigns or reſembles, not that it would by a fiction or untruth deceive; but then is the vertue and property of an *Hyperbole*, when the thing it ſelf, of which we ſpeak, exceeds the natural rule or meaſure, therefore it is granted to ſpeak more largely, becauſe as much as the thing

thing is, cannot be reached unto.

Hyperbole is twofold, *viz.*

1. *Auxesis*, when we increase or advance the signification of a speech.

2. *Meiosis*, When we diminish or repress the signification of a speech.

Extenuans augénsve excedit Hyperbole verum.
Astra ferit. Plumâ levior. Volat ocyor Euro.

Merita vestra cœlum contingunt.
Candidior Cygnis. Hederâ formosior albâ.
Jam jam tacturos Tartara nigra pues.

Auxesis, αὔξησις, *augmentum*, an increasing.

It is when for the increasing, and amplifying we put a word more grave and substantial instead of the proper word being less: as,

Cum liberalem, magnificum; severum, sævum; improbum, sacrilegum dicimus.

English Examples.

In dispraise.

Thus a proud man is called Lucifer, a drunkard a swine, an angry man mad.

In praise.

Thus a fair Virgin is called an Angel; good musick celestial harmony; and flowers in meadows, stars.

Scriptural Examples of Auxesis.

Isa. 4. 1. Wars are put for some strife.

Jer. 15. 20. And I will make thee unto this people a strong brazen wall, &c.

Gen.

Gen. 11.4. Let us build us a City and a Tower, whoſe top may reach unto the heaven, &c.

See Mic. 9.7. Job 39 19. Gen. 41.47. Exod. 8. 17. Judg. 5.4, &c.

Meioſis, μείωσις, diminutio, extenuatio: Diminution, or leſſening,

It is when leſs is ſpoken, yet more is underſtood; or when for extenuation ſake we uſe a lighter and more eaſie word or term than the matter requires; or when we put a leſs word for a greater: as,

Cùm adulatorem, blandum & affabilem; prodigum aut audacem, liberalem aut fortem nuncupamus. Of this further at the end of Hyperbole.

But the Hyperbolical Meioſis or Diminution, is that which increaſes defect: as,

Cùm homunculum, Pygmæum; ſtupidum, ſtipitem; qui non reſpondet, mutuum appellamus.

Engliſh Examples of Meioſis.

Thus a great wound is called a ſcratch; a flat fall, a foil, and a raging railer, a teſty fellow, *&c.*

As Auxeſis of ſmall things makes great matters, ſo Meioſis of great matters makes but trifles.

In Meioſis, the ſpeaker ought to take care that he fall not into that fault of ſpeech, called *Tapinoſis*, humility, that is, when the dignity or majeſty of a high matter is much deſaced by the baſeneſs of a word; as to call the Ocean a ſtream, or the Thames a brook, a foughten field

a fray, great wiſdom pretty wit; or as if one ſhould ſay to a King, May it pleaſe your Maſterſhip.

Scriptural Examples of Meiolis.

1 Sam. 24. 15. After whom is the King of Iſrael come out? after a dead dog, and after a flea? See Pſal. 22.7. 1 King. 16.2.

Thus in 1 Cor. 5.1. leſs is put that more may be gathered from it.

Jam. 4.17. To him that knoweth to do good and doth it not, to him it is ſin, *i.e.* a great ſin.

1 Cor. 10.5. But with many of them God was not well pleaſed, *i.e.* was highly diſpleaſed.

Thus in Gen. 18. 27. *Abraham* calls himſelf but duſt and aſhes.

And in Job 25.6. He calls man but a worm.

Engliſh Examples of an Hyperbole.

Streams of tears guſhed out of her eyes, and the greatneſs of her grief rent her heart in ſunder: whereby theſe incredible tokens of ſorrow, her incredible lamentation and grief is ſignified.

This form of ſpeech is either ſimple, or compared: *viz.*

1. Simple, as to call the belly of a great glutton, bottomleſs: him that is moſt haſty in his fury, brainleſs; a notable coward, heartleſs.

2. An Hyperbole is compared two manner of wales:

1. By equality of compariſon: as, to call a beautiful virgin an Angel; a ſhrew, a devil; a drunkard, a ſwine; an extortioner, a wolf.

2. By the comparative degree, &c.

Harder than a Diamond. Swifter than thought.

The worst that ever eye saw, or heart could imagine.

But in the frontiers of impossibility: as,

Though a thousand deaths followed it, and every death were followed with an hundred dishonours.

The world sooner wanted occasions, than he valour to go through them.

Words and blows came so thick together as the one seemed a lightning to the others thunder.

Beyond the bounds of conceit, much more of utterance.

Scriptural Examples of Hyperbole.

Judg. 20. 16. There are 700 men spoken of, every one of which could sling a stone at an hairs breadth and not miss.

2 Sam. 1. 23. *Saul* and *Jonathan* were swifter than Eagles, and stronger than Lions.

Gen. 32. 12. Thy seed shall be as the sand of the Sea. See Psal. 78. 27. So in Heb. 11. 12. So many as the stars of heaven.

Deut. 9. 4. Cities fenced up to heaven.

Psal. 107. 26. The waves of the sea mount up to heaven, and go down to the depth, *i. e.* they are sorely tossed up and down when the Lord commands and raises the stormy wind.

Joh. 21. 25. The whole world could not contain the books, if they were written, &c. *i. e.* they would be very many.

Luk. 10. 15. Thou *Capernaum* which art lifted up to heaven, *i. e.* highly exalted.

Luk.

Luk. 10. 18. I beheld Satan as lightning fall from heaven.

See Pſal. 42. 3. & 69. 4. Prov. 13. 24.

Joel 3. 18. The Hills ſhall flow with milk, and the mountains with wine, &c.

1 Sam. 25. 37. *Nabals* heart died in his breaſt, and he was made into a ſtone: This carries a far greater and more emphatical energie of ſignification with it, than our manner of ſpeech, he was very much affrighted and aſtoniſhed.

Allegoria, ἀλληγορία, *Inverſio*, *permutatio*, inverſion or changing; it is an inverſion when one thing is propounded in the words, and another in the ſence, the word is derived from ἀλληγορέω, [*allegoreo*] *aliis verbis allegoricè ſignifico*, to ſignifie a thing allegorically under other words.

Obſerve, that in a Metaphor there is a tranſlation of one word only; in an Allegory, of many; and for that cauſe an Allegory is called a continued Metaphor.

And as a Metaphor may be compared to a ſtar in reſpect of beauty, brightneſs and direction; ſo an Allegory may be likened to a conſtellation, or a company of many ſtars.

An Allegory is a ſentence that muſt be underſtood otherwiſe than the literal interpretation ſhews.

It is the continuation of Tropes in divers words, as a Metalepſis is the continuation of a Trope in one word through the ſucceſſion of ſignification; and theſe are ſometimes confuſoder diſtinct; or,

It is the continual proſecution of a Metaphor

and that proportionably through the whole ſentence, or through divers ſentences, or as others ſay,

It is the continuation of a Trope, and of the ſame Alluſion in the ſame diſcourſe; and is, when one kind of Trope is ſo continued, as look with what kind of matter it be begun, with the ſame it be ended.

Farnaby. Continuare Tropos Allegoria adſolet: a *Abſq*; *Et Cerere & Baccho Venus alget. Claudite rimos.* a i.e. *Sine pane & vino friget amor.*

In Reipublicæ corpore omnia membra, manus, pedes, caput, in Totius ſalutem conſpirare debent.

Quoniam ex vadis jam evaſiſſe videor, & ſcopulos prætervecta videtur oratio, perfacilis mihi reliquus curſus oſtenditur.

O Naves, referent in mare te novi
Fluctus: O quid agis? fortiter occupa
Portum, &c.

In qua, Navem pro Republica, fluctuum tempeſtates pro bellis Civilibus; & portum pro pace & concordia intelligi voluit Horatius; lib. 1. Od. 14.

Engliſh Examples of an Allegory.

Shall we ſuffer the monſtrous Crocodile to come out of *Nilus*, and to break into our fold, to overcome our Shepherd, to rent off our skins with his griping paws, to cruſh our carkaſſes with his venomous teeth, to fill his inſatiable paunch with our fleſh, and to wallow at his pleaſure in our wool? By

By this Allegory our enemies are described, who either by open force or secret conspiracy are prepared and fully bent to captivate, infringe and destroy the people with their liberties, and to possess their dwelling places and enjoy their wealth.

Rub not the scar, lest you open again the wound that is healed, and so cause it to bleed afresh.

Though this be sense and a real truth in the letter, yet it hath an Allegorical signification, *i.e.* Renew not by rehearsal that sorrow which time hath buried in the grave of oblivion, or made forgot.

Philoclea was so invironed with sweet rivers of vertue, that she could neither be battered nor undermined.

Where *Philoclea* is expressed by the similitude of a Castle; her natural defence, by the natural fortification of rivers about a Castle; and the Metaphor continues in the attempting her by force or craft, expressed by battering or undermining.

But when she had once his Ensign in her mind, then followed whole squadrons of longings, that so it might be with a main battle of mislikings and repinings against their creation.

Where you have Ensigns, squadrons, main-battles; Metaphors still derived from the same thing, to wit, war.

The world's a Theatre of theft; great rivers

rob the ſmaller brooks, and they the Ocean.

Sometimes an Allegory is mixt with ſome words retaining their proper and genuine ſignification, whereof this may be an Example:

Why coveteſt thou the fruit, and conſidereſt not the height of the tree, whereon it grows? thou doſt not forethink of the difficulty in climbing, nor danger in reaching, whereby it comes to paſs, that while thou endeavoureſt to climb to the top, thou falleſt with the bough which thou embraceſt.

This Allegory deſcribes, though ſomewhat obſcurely, yet very aptly, the danger, vanity, and common reward of ambition: And the words which retain their proper ſignification are theſe, coveteſt, conſidereſt, and forethink: which words do make it a mix'd Allegory.

Scriptural Examples of an Allegory.

A *Scriptural Allegory* is ſuch as contains an abſtruſe and hidden ſentence, and other than the native ſignification of the words will bear; and it is, when under a dark and hidden ſaying, the literal ſence contains another, to wit, a ſpiritual or myſtical meaning.

It is the repreſentation of ſome myſtical or ſpiritual thing by another, mentioned in Scripture, and is, when by the things done under the old Law, the myſteries of the New Teſtament are ſignifyed: from whence an Allegorical ſence of the Scripture hath its riſe.

A Scriptural Allegory is twofold, *viz.*

1. Natural

1. Natural.
2. Inferr'd.

A natural Allegory is such as is expresly delivered in the Scriptures themselves; and this properly is the mystical sence of the Scripture: as

Gal.4.25 For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, &c.

The Apostles meaning here is, that in a mystical sence, *Agar* hath some proportion unto Jerusalem, that is unto the Jews, whose Metropolis or chief City Jerusalem was: for as *Agar* the bond-woman obtained a place in *Abrahams* house and was at length cast forth thence; so the Jews were in the Apostles time under the servitude of the Law, and for that they would be justified by the works of the Law, were ejected the house of God.

Exod. 34.29. The face of Moses shined, &c.

This contains an Allegorical sence which the Apostle explains in 1 Cor.3.7,13,14. But if the ministration of death, &c. was glorious, so that the Israelites could not stedfastly behold the face of *Moses* for the glory of his countenance, &c. how shall not the ministration of the spirit be rather glorious? vers. 14. but their minds were blinded: for until this day remaineth the same vail, &c. in the reading of the old Testament: which vail is done away in Christ. The Glory of the old Testament.

The like Allegory you may find if you compare Exod. 12. 15,17. with 1 Cor.5.7,8.

2. An Allegory inferr'd is such as the Scripture it self shews not, nor makes manifest, but is brought in by interpreters,

Allegories of this kind are like unto pictures; but their literal expoſitions, like to ſtone-walls; the houſe hath its ſtrength from the ſtone-walls, the pictures afford not the leaſt ſtrength either to the houſe or walls.

This Allegory is either offered, or inforced and wreſted:

1. That inferr'd Allegory from Scripture which is offered, hath a probable ground and foundation in the literal ſenſe, and proportionable agreeableneſs of things, and is likewiſe agreeable to the Analgoy of Faith: as,

Gen. 6.14. The deſcription there of the Ark of *Noah* doth allegorically repreſent Gods ſpiritual houſe or Church, which in 1 Pet. 2.5. is ſaid to be built up of living ſtones; and alſo denotes the Lords miraculous preſervation of that Church of his, ſo that neither the waves, or ſtrange & pernicious doctrines, or tentations or perſecutions can break in upon or drown it.

Gen. 8. 11. The Olive leaf repreſents the Goſpel; for in Luk. 10.34. it is evident that oil ſignifies mercy and peace.

Luk. 15. The prodigal, when abſent from his fathers houſe, found nothing but miſery and perplexity; which doth Allegorically repreſent unto us, That reſt is to be found in the Creator only, and not in the creature.

So in the whole book of Canticles, the ſweet conference between Chriſt and his Church, is ſet down in the words and expreſſions proper to husband and wife.

Thus old age is moſt elegantly decypher'd in Eccleſ. 12.5.6.

2. An

2. An Allegory inforc'd and wreſted, is ſuch as is leſt deſtitute of a probable ground or foundation in the literal ſenſe; either it differs too much from the thing, from which it is taken, or it is agreeable to another and thwart object; or otherwiſe it is too far remote from the Analogy of the Scriptures: as, ſuch are,

Mat. 13. 8. And other ſeeds fell into good ground and brought forth fruit, ſome an hundred fold, &c. See Pſal. 110. 1. Mat 15. 11.

Other Allegories.

Jer. 23. 5, 6. Behold, the daies come, ſaith the Lord, that I will raiſe unto *David* a righteous branch, &c.

In his daies *Judah* ſhall be ſaved, and Iſrael dwell ſafely, ſo in Zech. 3. 10.

Which Allegorically repreſents the glorious peace and tranquillity of all Saints, when Chriſt ſhall have ſet up his Kingdom, and reign from the River to the end of the land.

See Hoſ. 13. 14, 15. Job 29. 6. Prov. 23. 29.

ANtonomaſia ἀντωνομασία *nominis unius pro alio poſitio*, A putting of one name for another, or the exchanging of a name; derived from ἀντὶ, *pro*, for, and ὀνομάζω, [*onomazo*] *nomino*, to name:

Antonomaſia is a form of ſpeech, whereby the orator or ſpeaker, for a proper name putteth another, and ſome name of dignity, office, profeſſion, ſcience or trade.

It

It is a kind of a *Metonymie* and *Synecdoche Generis*, and is when another name, a nickname or common name is put inſtead of the proper name, or when a word being put without a name, ſupplies the place of the name.

Farnaby. Antonomaſia imponit cognomen, ut, a *Irus*; *Impius*; b *Æacides*; c *Pœnus*; d *Cytherea*; e *Poeta*.

a *Irus* being a poor Meſſenger of *Penelopes* wooers, is here put for any poor man.

Impius, wicked, the wicked fellow is put for any man notoriouſly wicked.

b *Achilles*, the Nephew of *Æacus*.

c Carthaginian for *Hannibal* who was the eminent man of Carthage.

d Any remarkable man of *Cythera*, but here it ſignifies *Venus*, who was carried to *Cythera* in a cockle-ſhell, and was the goddeſs of that place.

e *Poëta* the Poet; for *Virgil* or *Homer*.

Arma virumq; cano;——ubi intelligitur Æneas.

Engliſh Examples.

This *Rhetorical Exornation* is uſed five waies, *viz.*

1. Hereby the Orator ſpeaking to high dignities, boweth (as it were) the knee of his ſpeech and liſts up the eye of his phraſe to the bright beams of earthly glory, thereby declaring his reverence and their dignity: thus when he ſpeaks to a King or a Prince, he ſaith your

your Maiesty, your Highnes: to a Nobleman your Lordship, your Honour.

2. Instead of name or title, he useth a decent and due Epithet, thus, Honourable Judge, Honoured Sir.

3. The Author by the name of his profession or science, as when we say, the Philosopher for *Aristotle*: The Roman Orator for *Cicero*: The Psalmograph for *David*.

4. A man by the name of his Countrey: as, the Persian, the German, the Britain.

5. When we give to one man the name of another, for the affinities sake of their manners or conditions. In praise, thus, As when we call a grave man a *Cato*, a just dealer an *Aristides*, a wise man a *Solomon*. In dispraise, To call an envious detractor a *Zoilus*, a captious reprehender a *Momus*, a tyrant a *Nero*, a voluptuous liver an *Epicure*.

Scriptural Examples of Antonomasia.

Prov. 18. 10. The name of the Lord is a strong Tower, &c.

Joel 2. 11. He is strong that executes his word.

Gen. 21. 33. The everlasting God, where the common attributes, strong and everlasting, are put for Jehovah, the more proper name of God.

So in Mat. 21. 3. Joh. 11. 3, 12. Christ is called Lord: and in Joh. 11. 28. Master: and in Mat. 8. 20. & 9. 6. The son of man: in Gen. 48. 16. The Angel: in Exod. 3. 2. The Angel of the Lord: and in Isai. 63. 9. the Angel of the Lords presence: and Euphrates is in Gen. 31. 21. called

called the River: and Christ in Dan. 11. 22. is called the Prince of the Covenant, and in Gen. 3. 15. the seed of the woman: and in Heb. 12. 24. the Mediator of the New Covenant.

Thus Christ also calls his Church, his Sister, his Love, and his Dove; and the Church in like manner, him her beloved.

2.

LItotes, λιτότης, *tenuitas*, *tennity*, smallness or fineness derived from λιτὸς, [*litos*] *tenuis*, small or fine.

It is a kind of Synecdoche.

* *Negatio contrarii auget vim affirmationis.*

A Trope when a word is put down with a sign of negation, * and yet as much is signified as if we speak affirmatively, if not more: and by others it is called a Figure,

When less is said than signified, and whereby the orator or speaker for modesties sake seems to extenuate that which he expresses.

Farnaby

Non equidem laudo, est Litotes; *nec munera *sperno*

* *Non sperno*, i. e. *diligo*.

Rhodi Romanis haud infesti, i.e. *amicissimi*.

Et Gens illa quidem sumptis non tarda pharetris, i.e. *velocissima*.

Me non spernitis, i.e. *diligitis*.

English Examples.

It is no small account that he makes of his own wit, or he setteth not a little by himself.

Here

Here by the negations of ſmall and little, or much, are both ſignified and properly amplified.

Alſo by denying the Superlative it takes the Poſitive degree thus:

He is not the wiſeſt man in the world, or he is none of the wiſeſt, *i.e.* he is not wiſe at all.

This and ſuch like forms of ſpeaking are uſed for modeſties ſake; for it were not ſo ſeemly to ſay that he lacks wit, or that he is a fool.

So, if a man had ſome good occaſion or juſt cauſe to commend himſelf, he cannot by any means do it in more modeſt manner than by this form of ſpeech, as if he ſhould ſay:

I was not the laſt in the field to engage the enemies of my Countrey.

Here if he ſhould have ſaid, I was firſt, or one of the foremoſt in the field, although he had ſpoken never ſo truly, it would have ſavoured of arrogancy and boaſting.

Scriptural Examples of Litotes.

Pſal. 51. 17. A broken heart God will not deſpiſe, *i.e.* he will highly prize it.

1 Theſſ. 5. 20. Deſpiſe not propheſying, *i. e.* ſee that you highly prize it. The like in Rom. 2. 4.

Pſal. 105. 15. Touch not mine anointed, &c. *i.e.* hurt them not, take heed you be not found among the perſecutors of my anointed ones.

Job

Job 10. 3. Despise not the work of thine hands, *i.e.* do thou graciously take notice of the work, &c.

Psal. 9. 12. He will not forget the cry of the humble, *i.e.* he will surely remember their cry, &c.

Thus when the Scripture would strongly affirm, it doth it oftentimes by denying the contrary: as,

Isai. 38. 1. Thou shalt die, and not live, *i.e.* thou shalt certainly die.

The like in Ezek. 18. 21. Deut. 28. 33. Joh. 1. 20. Isa. 39. 4. Jer. 42. 4. 1 Joh. 1. 5.

Job 31. 17. *Job* saith that he hath not eaten his meat alone, and that he hath not seen any man perish for want of cloathing, or any poor for lack of covering.

Here if *Job* had said, that he had feasted many, that he had cloathed every poor body that should otherwise have perished, he had not spoken so modestly, albeit he had said as truly.

It is very familiar with the Hebrews, by affirming and denying to express the same thing for stronger confirmation of it: as,

Deut. 33. 6. Let Reuben live and not die. The like in 1 Sam. 1. 11. Prov. 36. 11.

ONomatopœia, ὀνομαλοποιία, *Nominis seu nominum fictio*, the feigning of a name or names; derived from ὀνομαλοποιέω [*onomatopoieo*] *nomen seu nomina fingo, fingo vocabula, à sono ei. deducens*

deducens; to feign a name from the ſound.

Nominis fictio, is a form of ſpeech, whereby the orator or ſpeaker makes and feigns a name to ſomething, imitating the ſound or voice of that which it ſignifies, or elſe whereby he affecteth a word derived from the name of a perſon, or from the original of the thing which it expreſſeth: or,

It is a kind of Metonymie, and it is properly ſaid of words ſo feigned, that they reſemble or repreſent the ſound of the thing ſignified.

A ſonitu voces Onomatopœia fingit; *Farnaby.*
1 *Bambalio*, 2 *Clangor*, 3 *Stridor*, 4 *Taratantara*, 5 *Murmur*.

1. A ſtammerer. 2. The ſound of a Trumpet. 3. A craſhing noiſe, or the craking of a door. 4. The ſound of a Trumpet. 5. The noiſe of water running, a runing or buzzing noiſe.
Teucria, á Teucro. Dardania à Dardano.

Engliſh Examples of Onomatopœia.

This form of feigning and framing names is uſed 6 waies, *viz.*

1. By imitation of ſound, as to ſay, a hurliburly ſignifying a tumult or uproar: likewiſe, ruſhing lumbering, ratling, bluſtering, &c.

2. By imitation of voices, as, the roaring of Lions, the bellowing of Bulls, the bleating of ſheep, the grunting of Swine, the croaking of Frogs, &c.

3. By

3. By the derivation from the original; the city Troy was so called by derivation from King *Tros*, and before that, it was called *Teucria* from *Teucrus*, and first of all *Dardania* from *Dardanus*; so *Ninivie* of *Ninus*.

4. By composition, as when we put two words together and make of them but one, as Orator-like, Scholar-like: thus also we call a churl, thick-skin; a niggard, pinch-penny; a flatterer, pick-thank.

5. By reviving antiquity; touching this I refer the reader to *Chaucer*, and to the shepherds Calendar.

6. When we signifie the imitation of another mans property in speaking or writing; this form of speaking is more usual in the Greek tongue, and sometimes used in the Latin: as,

Patrissare, *Matrissare*, *Platonissare*, i.e. to imitate his father, to imitate his mother, to imitate *Plato*, which form our English tongue can scarce imitate, except we say he doth fatherize, Platonize, temporize, which is not much in use; yet we more usually follow this form, thus; I cannot Court it, I cannot Italian it, *i.e.* I cannot perform the duty or manners of a Courtier, I cannot imitate the fashion of an Italian.

ANtiphrasis, ἀντίφρασις, *Sermo per contrarium intelligendus*, a word or speech to be understood by the contrary, or contrarily; derived from ἀντιφράζω, *Antiphrazo*, *per contrarium loquor*, to speak by contraries.

Antiphraſis is a form of ſpeech which by a word expreſt doth ſignifie the contrary.

It is a kind of an Irony, and is,

When one and the ſame word hath a contrary ſignification, or a meaning contrary to the original ſenſe.

Antiphraſis voces tibi per contraria ſignat; *Farnaby.*
a *Lucus*; b *Sacra fames*; c *Euxinus*; d *Symphora*; e *Parca*.

a *Lucus*, ſignifies a lightſome place or lightning, according to the original of the word, but here it ſignifies a grove or thick wood, for that it takes in no light at all.

b *Sacra fames*, literally ſignifies holy famine or hunger; but here, a covetous deſire.

c *Euxinus*, originally hoſpitable; but here it ſignifies a part of the Sea near *Thrace*, which is nothing leſs.

d *Symphora*, congeſtion or heaping of; but it is ſometimes taken for proſperity, and ſometimes for adverſity.

e *Parca*, originally ſignifies ſparing or favouring, but here by Antiphraſis it ſignifies the three feigned Goddeſſes of deſtiny: *viz.*

Clotho, which puts the wool on the Diſtaff.

Lacheſis, which draws the thred of our life.

Atropos, which cuts it off and favours none.

Engliſh Examples of Antiphraſis.

It is when the ſpeaker ſaith, wiſely or wittily, meaning the contrary.

You are always my friend; meaning mine enemy.

You are a man of great judgment, signifying him to be unapt and unable to judge.

Scriptural Examples.

The word (to bless) used in Gen. 12. 3, 24. 35. 2 Sam. 2. 10. Psal. 34. 2. doth also by an Antiphrasis signifie (to curse) as appears by 1 Kings 21. 10. where the same word that is used in the precedent Scriptures to bless, is used in a contrary signification: as, Thou didst blaspheme or curse God and the King; as also in Job 1. 5. It may be that my sons have sinned and cursed God in their hearts; and likewise concerning what *Job's* wife said unto him in Job 2. 9. Curse God and dye. See another in Isa. 64. 11, &c. Thus in Rev. 5. 5. &c. a Lion signifies Christ, and in 1 Pet. 5. 8. the Devil.

Charientismus, χαριεντισμος, *urbanitas*, pleasantness, good grace in speaking; derived from χαριεντιζομαι, [*charientizomai*] *jocor*, to jest.

Charientismus is a Trope or form of speech which mitigates hard matters with pleasant words.

It is a kind of an Irony, and is,

When for rough and unpleasing words, sweet and smooth words are returned.

Farnaby. Dat Charientismus pro duris mollia verba.
At bona verba precor. Ne sævi magna sacerdos.

English

Engliſh Examples.

A certain man being apprehended, and brought before *Alexander* the Great, King of *Macedonia*, for railing againſt him, and being demanded by *Alexander* why he and his company had ſo done, he made this anſwer, Had not the wine failed, we had ſpoken much worſe, whereby he ſignified that thoſe words proceeded rather from wine than malice; by which free and pleaſant confeſſion, he aſſwaged *Alexander*'s great diſpleaſure, and obtained remiſſion.

Prov. 15. 1. *Solomon* commends that anſwer which turns away diſpleaſure, and pacifies wrath.

ASTiſmus, ἀστισμὸς, *Urbanitas ſine iracundia*, a kind of civil jeſt without prejudice or anger, derived from ἀστεῖος, [*aſteios*] *urbanus, feſtivus*, civil or pleaſant.

It is a kind of an Irony conſiſting of a pleaſant and harmleſs jeſt: it is taken for any mirth or pleaſant ſpeech void of ruſtical ſimplicity and rudeneſs.

Aſtiſmus jocus urbanus, ſeu ſcomma facetum eſt: *Farnaby.*
Qui Bavium non odit, amet tua carmina Mævi:
Atque idem jungat vulpes, & mulgeat hircos.

Engliſh Examples.

The merry & pleaſant ſayings incident here-

unto are called *Facetiæ, i. e.* the pleaſures and delights of ſpeech, which are taken from divers places.

1. From Equivocation, as when a word having two ſignifications, is expreſt in the one, and underſtood in the other, either contrary, or at leaſt much differing, which as it is witty, ſo very pleaſant.

2. The occaſion of mirth may be taken from a fallacy in ſophiſtry, that is, when a ſaying is captiouſly taken and turned to another ſenſe, contrary or much different from the ſpeakers meaning: as,

To one demanding of *Diogenes* what he would take for a knock upon his pate, he made this anſwer, that he would take an helmet.

Now he that made the demand, meant what hire, and not what defence.

To one that ſaid, he knew not if he ſhould be ejected his houſe, where to hide his head: another made him anſwer, that he might hide it in his cap.

S*Arcaſmus*, σαρκασμὸς, *irriſio quædam amarulenta*, a biting ſcoff or taunt; derived from σαρκάζω, *Sarkazo, carnes detraho*, to draw away the fleſh *.

A *Sarcaſme* is a bitter kind of deriſion; moſt frequently uſed of an enemy; it is near an Irony, but ſomewhat more bitter.

Inſultans hoſti illudit Sarcaſmus amaré:
En agros metire jacens, Et nuncius ibis
Pelidæ referens. Satia te ſanguine, Cyre.

* *Quod in reciſione dentes nudantur carne. Farnaby.*

Vendi-

Vendidit & cœlum Romanus & aſtra ſacerdos:
Ad Stygias igitur cogitur ire domus.

Engliſh Examples.

When *M. Appius* in his Proeme declared that he was earneſtly entreated of a friend to uſe his diligence, eloquence and fidelity in the cauſe of his Client: after all the plea ended, *Cicero* coming to *Appius*, ſaid thus unto him, Are you ſo hard a man, ſaith he, that of ſo many things which your friend requeſted, you will perform none?

The Pope in this life ſells Heaven; hell therefore he reſerveth to himſelf in the life to come.

Scriptural Examples of a Sarcaſme.

Pſal. 137. 3. Sing us one of the Songs of Sion: This was uttered in ſcornful and inſulting manner over the poor Iſraelites being captives in Babylon.

Gen. 37. 19. Behold, the dreamer cometh.

Thus *Michal* ſpits out bitter reproaches againſt *David*, in 2 Sam. 6. 20. How glorious was the King of Iſrael to day, &c. *i. e.* how contemptible and inglorious! &c.

Thus *Shimei* reviled him in 2 Sam. 16. 7.

Thus in Exod. 14. 11. the children of Iſrael taunt at *Moſes*, Becauſe there were no graves in Egypt, haſt thou taken us away to die in the wilderneſs?

Mark 15. 29, 30, 31. And they that paſſed by, railed on him, wagging their heads, and ſaying,

Ah, thou that destroyest the Temple, and buildest it in three days, save thy self and come down from the Cross.

Likewise also the chief Priests mocking, said among themselves with the Scribes,

He saved others, himself he cannot save.

The like Sarcasme you shall find in Nahum, 3. 1, 14. and Mat. 27. 29, 42.

Paræmia, παροιμια, [*paroimia*] *proverbium, adagium, vulgare dictum:* A Proverbial speech or Proverb, applied to things and times; derived from παροιμιάζομαι, [*paroimiazomai*] *proverbialiter loquor*, to speak proverbially, or in Proverbs.

This form of speech is a kind of an Allegory, or the continuation of a Trope in a speech *in specie*, wherein a respect is had to the common use, and so it is called a Proverb: or as others define it,

It is a comparative speech or similitude which is wont to be in Proverbs, or (as it were) a sentence bearing rule, as having the chief place in a sentence, and by its gravity rendering the same more illustrious, clear and excellent.

Fairly.

a Æthiopem laterémve lavare: *Paræmia dicta est.*

a *Æthiopem aut laterem lavare*, i. e. *frustra laborare.*

Contra stimulum calcas, thou kickest against the pricks: *i. e. repugnando tibi ipsi non adversario noces, ut facit qui contra stimulum calcat.*

Lupum

Lupum auribus teneo: I hold a wolf by the ears, *i. e. dubius ſum utrum inceptum peragam, an eo deſiſtam, veluti qui lupum auribus tenet.*

Note that he that will underſtand Proverbs muſt mark their oppoſition.

Engliſh Examples of Paræmia.

He that makes his fire with hay, hath much ſmoak and little heat.

Whereby is intimated, That many words and little matter render men weary, but never the wiſer.

All are not thieves that dogs bark at:

Declaring that ill tongues do as well ſlander good men, as ſpeak truth of the evil.

The ſweeteſt Roſe hath his Thorn:

Whereby is ſignified that the beſt man is not without his fault.

Many drops pierce the Marble ſtone:

Declaring the excellency of conſtancy and perſeverance in a good matter.

Scriptural Examples.

Exod. 11, 7. But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt, *&c.* which Proverb denotes their great peace and tranquility.

Prov. 14. 4. Where no Oxen are, the crib is clean; but much increaſe is by the ſtrength of the Ox.

Ezek. 16. 44. Behold every one that uſeth Proverbs, ſhall uſe this Proverb againſt thee,

saying, As is the Mother, so is her Daughter, &c.

A Proverb is a Comparative speech; as in Gen. 10. 9. He was a mighty hunter before the Lord; wherefore it is said, even as *Nimrod* the mighty Hunter before the Lord, &c.

Jer. 31. 29. They shall say, The fathers have eaten a sowre grape, and the childrens teeth are set on edge.

2 Pet. 2. 22. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

Esth. 1. 22. Every man should bear rule in his own house.

See Luke 4. 23. &c. Prov. 19. 15. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. Prov. 21. 17.

Æ*Nigma*, αἴνιγμα, [*ainigma*] *oratio verborum involucris tecta*: A riddle or dark saying, derived from αἰνίττω, [*ainitto*] *obscurè loquor, aut rem involucris tego*, to speak obscurely, or to hide a thing in dark sayings: but it is rather derived from αἶνος, [*ainos*] which (*inter alia*) denotes a saying worthy of praise and admiration.

Ænigma is a kind of an Allegory, differing only in obscurity, and may not unfitly be compared to a deep myne, the obtaining of the metal whereof requires deep digging; or to a dark night, whose stars are hid with thick clouds.

If there be a singular obscurity in a Trope continued, it is called an *Ænigma*, for that it renders a question obscure, or a speech knotty, and as it were wrapped in: or,

It

It is a ſentence or form of ſpeech, whereof for the darkneſs, the ſenſe may hardly be gathered.

Ænigma obſcuris latitat ſententia verbis. *Farnaby.*
Filiolas Cadmi profert Nilotis arundo,
Quas ſerit è Cnidio diſtillans ſepia nodo.

In Engliſh thus.

Cadmus his daughters fram'd *Nilotis* quill,
Whil'ſt *Sepia* doth from *Cnidian* knot diſtill.
i. e. he writes Love-letters in Greek.

Explained thus.

Cadmus being the firſt finder out of divers of the Greek Letters, they are by a Metonymie of the Efficient called his Daughters: And *Cadmus* his daughters here by a Catachreſtical Metaphor ſignifie the Greek Letters.

Nilotis Quill fram'd Greek Letters; for *Nilotis* Pen, &c. by a Metonymie of the matter.

Nilus is the name of a River in Egypt; by the ſide whereof Reeds grow; which are here called *Nilotis* Quill by a Catachreſtical Metaphor: alſo *Sepia* a fiſh, whoſe blood is as black as ink, alſo black liquor, &c. here put for ink by *Synecdoche Specie*, or a Metaphor.

Cnidus a City where *Venus* the Goddeſs of Love was worſhipped; here put for *Venus* by *Antonomaſia*, or *Synecdoche Generis*, and *Venus* for Love, by a Metonymie of the Efficient.

Mitto tibi a *Lunam*, b *Solem ſimul & canis* c *iram*,
Quæ reddas à te, dulcis amice, precor.
a ☾. b ☉. c ℞.
id eſt, ex Corde te ſaluto.

Auri

a *Auri* b *Sacræ* c *fames mortalia* d *pectora perdit.*

a *Aurum pro aureis nummis, per Metonymiam Materiæ.*

b *Sacrum pro exsecrando, per Ironiam seu Antiphrasin.*

c *Fames pro desiderio, per Metaphoram.*

d *Pectus pro homine, per Synecdochen partis.*

Quid hoc esse censes?

Non ego de toto mihi corpore vendico vires,
At Capitis pugnâ nulli certare recuso;
Grande mihi Caput est, totum quoq, pondus in ipso,
Malleus est Fabrilis.
Dic quibus in terris & eris mihi magnus Apollo,
Tres pateat Cœli spatium non amplius ulnas.

Quid hoc esse existimas?

Sum nandum dirâ confectus morte, sepultus
Haud urnâ, haud saxum, non humus ulla tegit:
Et loquor, & sapio, & vitalibus abdicor auris,
Meque capit vivus, meque vehit tumulus.

Hic modus nihil nobis facesset negotii amplius, si Jonæ historiam diligenter excussserimus, & cum hoc Ænigmate contulerimus: Is enim ex ventre Orcæ (piscis) seu, ut ipse existimavit, ex medio Orci hoc sibi epitaphium verè ponere potuisset.

English Examples of Ænigma.

I consume my mother that bare me, I eat up my nurse that fed me, then I die, leaving them all blind that saw me.

This is meant of the flame of a Candle, which when it hath consumed both wax and wick, goes out, leaving them in the dark that saw by it.

Ten

Ten thousand children beautiful of this my body bread,
Both sons and daughters finely deck'd; I live, and they are dead.
My sons were put to extream death by such as lov'd them well,
My daughters dy'd in extreme age, but where I cannot tell.

By the Mother, understand a Tree, by the sons and daughters understand the fruit, and leaves; by the sons being put to death by such as loved them well, understand those that gathered and eat the fruit; by the daughters death in age, understand the leaves falling off by the returning of the Sap to the Root in Autumn, &c.

Anatomie of wonders great I speak, and yet am dead;
Men suck sweet juice from these black veins which Mother Wisdom bread.

By Anatomie of wonders, &c. understand a book, by the sweet juice, instruction; and by the black veins, the letters and lines in the book.

An Arithmetical Ænigma.

Suppose 30 Malefactors, *viz.* 15 English men, and 15 Turks are adjudged to be executed for Piracy, and that the Sheriff hath (after this sentence) power given him to save one half of these Malefactors, but must execute every ninth man, I demand how he may place them in such order and rank, as that he may execute all the Turks, and preserve the English men?

Let

Let him place them by this verſe following; and for that he would ſave the Engliſh, let him begin with them; for that o is the firſt vowel mentioned here, let him place or rank four of the Engliſh men, it being the fourth vowel, &c.

Let o ſignifie the Engliſh man, and 1 the Turk.

Populeam Virgam mater Regina tenebat.
4.5.2.1. 3.1. 1.2. 2.3.1. 2.2.1.

—— oooo/////oo/ooo/o//oo///o//oo/----

But if the Sheriff had been to have executed every tenth man:

He ſhould place them by this verſe,

Rex Paphi cum Gente bona dat ſigna Serena.
2. 1.3. 5. 2.2. 4.1. 1.3. 1.2. 2. 1.

——oo/ooo/////oo//oooo/o//o//oo/----

But if the Sheriff were to execute every 2.3. or any number of the men between two and ſixteen, I ſhall (ſince Art is ſilent herein) inſert a Mechanical way for the ready performing the ſame; and ſhall give one Preſident; which followed (*mutatis mutandis*) will lead to the accompliſhment of your deſire in any the reſt of theſe queſtions: *viz.* Suppoſe the Sheriff had been to have executed every fifth man: firſt repreſent the 30 Malefactors by 30 cyphers, or what Characters you pleaſe, then cancel with your pen every fifth of them, till you have cancelled half of them, then have you the direct order of placing the men before your eye; for

for the cyphers or characters cancelled repreſent the Turks to be executed, and the other uncancelled thoſe that are to eſcape.

Scriptural Examples of Ænigma.

Gen.40.& 41. chap. The dreams and viſions there of *Pharaoh*'s chief Butler and chief Baker, as likewiſe *Pharaoh*'s own dreams were Ænigmatical; The ſignifications whereof were expounded by the Spirit of Wiſdom and Revelation in *Joſeph*, as appears by Gen.40.12,13,18, 19. Gen.41.26,27, &c.

Dan.4.10,11,&c. We have *Nebuchadnezzar*'s viſion, which is alſo Ænigmatical.

Thus were the viſions of mine head in my bed: I ſaw, and behold a Tree in the midſt of the earth, and the height thereof was great, the tree grew and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the ends of the earth; the leaves thereof were fair, and the fruit thereof much, and it was meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, &c. which *Daniel* by the Spirit of the Lord opens in the ſame Chapter.

In Judg.14.14. we have *Sampſon*'s Riddle, Out of the eater came forth meat, and out of the ſtrong, ſweetneſs.

Iſa.11.1,2. And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots: and the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom, and might, &c.

See Ezek.17.2. & 26.chap. of the Proverbs, and

and divers other chapters in that Book, you shall find divers riddles and dark sayings, and the same opened and explained, in the demonstration of the same Spirit of wisdom they were proposed.

Figures of a word: see pag. 5 & 6.

Epizeuxis, ἐπιζεύξις, *Adjunctio*, a joyning together of the same word or sound: derived from ἐπιζεύγνυμι, [*epizeugnumi*] *conjungo*, to join together.

Epizeuxis is a figure of a word, whereby a word is geminated and repeated by way of Emphasis, and usually without interposition of any other word: or it is the repitition of the same word or sound likewise, when one or more words intervene by Parenthesis.

This figure serves to the Emphatical setting forth of the vehemency of the affections and passions of the mind.

Farnaby. Ejusdem sit Epizeuxis repetitio vocis:
Ah Corydon, Corydon; me, me; bella horrida bella.
Talis amor Daphnim (qualis cum fessa juvencam
Per nemora atque altos quærendo buculalucos, &c.)
Talis amor teneat, nec sit mihi cura mederi.

This figure is twofold: *viz.*

1. In part of a word, which is { 1. In the beginning / 2. In the end } of a Sentence.
2. In a whole word,

1. In

1. In part of a word in the beginning of a Sentence: as,

O utinam posſem populos reparare paternis
Artibus atque animos formata infundere terra!

2. In a part of a word in the end of a Sentence: as,

Titus Annius ad illam peſtem comprimendam, extinguendam, funditus delendam natus eſſe videtur.

2. In a whole word, as,

Ipſa ſonat arbuſta, Deus, Deus ille, Menalca.
Si, niſi quæ facie poterit te digna videri,
Nulla fuit, nulla eſt, nulla futura tua eſt.
Excitate, excitate eum, ſi poteſtis ab inferis.

Engliſh Examples of Epizeuxis.

Thus *Cicero* to *Anthony*.

Thou, thou, *Anthony*, gaveſt cauſe of civil war to *Ceſar*, willing to turn all upſide down.

Thus *Virgil*,

Ah *Corydon*, *Corydon*, what madneſs hath thee moved?

O let not, let not from you be poured upon me deſtruction.

It is not (believe me) it is not wiſdom to hazard our ſalvation upon ſo weak a ground as mans opinion.

Terrors, terrors upon terrors laid hold on me.

Scriptural Examples.

Iſa. 51. 9. Awake, awake, put on ſtrength, Oh arm of the Lord, &c.

Mat.

Matth.23.37. Oh Jerusalem, Jerusalem, thou that killest the Prophets, &c. here the word is geminated to expres the ardency of the speakers affections.

Isa.52.1. Awake, awake, put on thy strength O Zion, &c. See Isa.51.17. 12.38. 19.40.1. Judg. 5.12.

Ezek.21.9,27. A sword, a sword, is sharpened, &c.

I will overturn, overturn, overturn it, &c. *i. e.* I will certainly overturn it.

Thus *David* bewaileth the death of his son *Absalom*, in 2 Sam 18.33. O my son *Absalom*: my son, my son *Absolom*; would God I had died for thee, O *Absalom* my son, my son.

This you may find sometimes by way of Amplification, as Psal. 145. 18. The Lord is nigh to all that call upon him, even to all that call upon him in truth, so Psal. 68. 12. and Joel 3. 14.

And sometimes also by way of Transition: as, Hos.2.21. I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, &c.

A *Nadiplosis*, ἀναδίπλωσις, *Reduplicatio*, Reduplication, or redoubling derived from ἀνὰ, *re*, again, & διπλόω, [*diploo*] *duplico* to double.

A figure whereby the last word or sound of the first clause is repeated in the beginning of the next.

Est

Est Anadiplosis quoties ex fine prioris
Membri, Principio fit dictio prima sequentis. *Farnaby.*
Pierides, vos hac facietis maxima Gallo:
Gallo, cujus amor tantum mihi crescit in horas.
Spectatum veniunt, veniunt spectentur ut ipsi.

English Examples.

With death, death must be recompensed.

On mischief, mischief must be heapt.

Let us at any rate buy the truth; Truth will make us no losers.

Prize wisdom, wisdom is a jewel too precious to be slighted.

Scriptural Examples of Anadiplosis.

Isa. 30. 9. This is a rebellious people, lying children, children that will not hear the law of the Lord.

Deut. 8. 7. For the Lord thy God bringeth thee into a good land, a land of brooks of water, *&c.*

Rom. 14. 8. If we live, we live unto the Lord; if we dye, we dye unto the Lord, *&c.*

Psal. 48. 8. As we have heard, so have we seen in the City of our God, God will establish it, *&c.*

See Psal. 122. 2, 3. Our feet shall stand within thy gates, O Jerusalem: Jerusalem is builded, as a City; see the 5. verse of the same Psalm, Psal. 145. 18. Jer. 2. 11. 12. 13. Luke 7. 31, 32. Psal. 9. 8, *&c.*

CLimax, κλιμαξ, *Gradatio*; Gradation, or a climbing by steps; derived from κλινω, [*clino*] *recline*, *accline*, to bend towards or incline to, for that its ascending is rising upwards; and its descending, declining, or turning away.

Gradation is a kind of *Anadiplosis*, by degrees making the last word a step to a further meaning.

It is a figure when a gradual progress is used in the site or placing of the same word; or,

When the succeeding clauses of a sentence transcend each other by divers degrees, or steps of the same sound.

Farnaby. Continuâ serie est repetita Gradatio Climax:
Quod libet, id licet his; & quod licet, id satis audent:
Quodque audent faciunt, faciunt quodcunque molestum est.
Mars videt hanc, visamque cupit, potiturq; cupitâ.

Nec verò se populo solùm, sed Senatui commisit: nec Senatui modò, sed etiam publicis præsidiis & armis: nec his tantùm sed ejus potestati, cui Senatus totam Rempub. commisit.

Pulchrum est bene dicere, pulchrius bene sentire, pulcherrimum bene facere.

English Examples of Gradation.

His arm no oftner gave blows, than the blows gave wounds, than the wounds gave death.

Your

Your words are full of cunning, your cunning of promises, your promises of wind.

A young man of great beauty, beautified with great honour, honoured with great valour.

You could not enjoy your goods without Government, no Government without a Magistrate, no Magistrate without obedience, and no obedience where every one upon his private passion interprets the rulers actions.

Out of idleness comes lust; out of lust, impudence; out of impudence, a contempt of whatsoever is good.

Scriptural Examples.

Matth. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

Rom. 5. 3, 4, 5. Knowing that tribulation worketh patience, and patience experience, and experience hope, &c.

2 Pet. 1. 5, 7. Add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love.

1 Cor. 11. 3. The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God, &c.

Rom. 8. 30. Whom he predestinated, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified.

See Rom. 10. 14, 15.

1 Cor. 3. 21, 22. All are yours, you are Christs, and Christ is Gods.

Anaphora, ἀναφορὰ, Relatio, Relation, or a bringing of the same again, derived from ἀναφέρω [*anapheró*] *refero*, to bring again or rehearse. It is the repetition of a word of importance and effectual signification; or, It is a figure when several clauses of a sentence are begun with the same word or sound.

Farnaby. Diversis membris frontem dat Anaphora eandem.

Ter conatus ibi collo dare brachia circum;
Ter frustrà comprensa manus effugit imago.
Non pugnare potes, mihi sacri est consilii vis:
Tu vires sine mente geris, mihi cura futuri est.
Sic volui, sic ille manus, sic ora tetendit.

English Examples.

You whom vertue hath made the Princess of felicity, be not the Minister of ruine; you whom my choice hath made the load-star of all my sublunary comfort, be not the rock of my shipwrack.

An Example of Cicero *in the praise of* Pompey.

A witness is *Italy*, which *Lucius Sylla* being Victor confessed, was by this mans counsel delivered; A witness is *Africa*, which being oppressed with great Armies of enemies, flowed

with

with the blood of slain men: A witness is *France*, through which a way was made with great slaughter of Frenchmen for our Armies into *Spain*: A witness is *Spain*, which hath very often seen, that by this man many enemies have been overcome and vanquished.

Scriptural Examples of Anaphora.

Psal. 29. 4, 5. The voice of the Lord is powerful, The voice of the Lord is full of Majesty; The voice of the Lord breaketh the Cedars, &c.

Jer. 8. 2. Whom they loved, whom they served, whom they ran after, whom they sought, whom they worshipped, &c.

1 Cor. 1. 20. Where is the wise? where is the Scribe? where is the disputer of this world, &c.

Psal. 118. 8, 9. Better it is to trust in the Lord, than to put confidence in man; better it is to trust in the Lord, than to put confidence in Princes, &c.

Jer. 50. 35, 36, 37. A sword is upon the Caldeans, &c. a sword is upon the Lyars, &c. a sword is upon her mighty men, &c.

See Rom. 8. 38. Psal. 27. 1. 118. 2, 4. 124. 1, 2. 148. 1, 2, 3. 150. 1. Ezek. 27. 12, 15. Rom. 1. 22, 23. Amos 1. 3, 6, 9.

EPISTROPHE, ἐπιστροφὴ, *Conversio*, Conversion, or a turning to the same sound, or a changing of course, derived from ἐπὶ, [*epi*] *prope*, near to, and στρέφω, [*strepho*] *verto*, to turn or change.

It is a repetition of the same word or sound in the ends of divers members of a sentence.

See *Homæoteleuton.*

A figure when divers sentences end alike, or when divers clauses end with the same word or words.

Farnaby.

Complures clausus concludit Epistrophe eodem.

Dicto: *Crede mihi, si te quoque pontus haberet:*
Te sequerer conjux, & me quoque pontus haberet.
Surgamus solet esse gravis cantantibus umbra:
Juniperi gravis umbra: nocent & frugibus umbræ.

English Examples.

Ambition seeks to be next to the best; after that, to be equal with the best: then, to be chief and above the best.

Where the richness did invite the eyes, the fashion did entertain the eyes, and the device did teach the eyes.

We are born to sorrow, pass our time in sorrow, end our days in sorrow.

Either arm their lives, or take away their lives.

Since the time that concord was taken from the City, liberty was taken away, fidelity was taken away, friendship was taken away.

Scriptural Examples of Epistrophe.

1 Cor. 13. 11. When I was a child, I spake as a child, I understood as a child, I thought as a child.

Psal.

Pſal. 115. 9, 10, 11. Oh Iſrael, truſt in the Lord, he is their help and their ſhield: O houſe of *Aaron*, truſt in the Lord, he is their help and their ſhield: Ye that fear the Lord, truſt in the Lord, he is their help and their ſhield.

Matth. 7. 22. Have we not propheſied in thy name; have we not caſt out Devils in thy name, and done miracles in thy Name?

2 Cor. 11. 22. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of *Abraham?* ſo am I.

See Joel 2. 26, 27. Ezek. 33. 25, 26 27. Ezek. 36. 23, 24, 25, &c. Amos 4, 6, 8, &c. Hag. 2. 8, 9. Lam. 3. 41, &c.

SYMPLOCE, συμπλοκὴ, *Complexio*, *Complicatio*, an agreement of words in a ſentence, or Complication or folding together, derived from συμπλέκω, [*ſympleco*] *Complico*, *Connecto*, to wrap or couple together.

Symploce is the joining together of *Anaphora* and *Epiſtrophe*.

A figure when ſeveral ſentences or clauſes of ſentences have the ſame beginning, and the ſame ending; or when all our beginnings and all our endings are alike.

Symploce eas jungit complexa utramque figuram. *Farnab.*

Quam bene, Caune, tuo poteram nurus eſſe parenti?
Quàm bene, Caune, meo poteras gener eſſe parenti?

English Examples.

An Example of *Cicero.*

Him would you pardon and acquit by your sentence, whom the Senate hath condemned, whom the people of *Rome* have condemned, whom all men have condemned.

O cruel death, why hast thou taken away my choice, my dear choice, my dearest and most beloved choice, and hid her in the dark, where I cannot find her?

Can the Host of Heaven help me? Can Angels help me? Can these inferiour Creatures help me?

Scriptural Examples of Symploce.

Psal. 47.6. Sing praises to our God, sing praises: Sing praises to our King, sing praises.

Psal. 118,2,3,4. Let Israel now say, that his mercy endureth for ever; let the house of *Aaron* now say, that his mercy endureth for ever, *&c.*

Rom. 14.8. Whether we live, we live unto the Lord; whether we dye, we dye unto the Lord; whether we live therefore or dye, we are the Lords.

See Psal. 136.1,2,3. Jer. 9.23. 1 Cor. 12.4,5, 6. 1 Cor. 14.15. 2 Cor. 9.6, &c.

EPA-

EPANALEPSIS, ἐπανάληψις, *Reſumptio*, a taking back: derived from ἐπὶ [*epi*] after, ἀνὰ [*ana*] again; and λαμβάνω, [*lambano*] *accipio*, to take, from whence λῆψις, [*lepſis*] *acceptio*, a taking.

Epanalepſis is the ſame in one Sentence, which *Symploce* is in ſeveral.

A figure, when (for elegancies ſake) a ſentence is begun and ended with the ſame word, or ſound.

Incipit & voce exit Epanalepſis eâdem: *Farnaby.*
Pauper amet cautè, timeat maledicere pauper.
Una dies aperit, conficit una dies.
Vidimus tuam victoriam præliorum exitu terminatam; gladium vaginâ vacuum non vidimus.

Engliſh Examples.

Severe to his Servants, to his Children ſevere.

His ſuperiour in means, his place is ſuperiour.

In ſorrow was I born, and muſt dye in ſorrow.

Unkindneſs moved me, and what can ſo trouble me, or wrack my thoughts as unkindneſs?

At midnight thou wentſt out of the houſe, and returnedſt again at midnight.

Scrip-

Scriptural Examples of Epanalepſis.

Phil. 4.4. Rejoice in the Lord always, and again I ſay rejoyce.

2 Kings 18. 33. My Son Abſalom, my ſon, &c.

1 Cor. 3. 21, 22. All things are yours, &c. whether things preſent, or things to come, all are yours.

See 2 Cor. 4. 3. Pſal. 8. 1, 9. Pſal. 46. 1. *& ult.*

* *Cum per eadem recurrimus, verba inverſo ordine relegentes.* When we return back again by the ſame words, reading again the words in a clean contrary order.

EPANODOS, ἐπάνοδος, * *Regreſſio*, regreſſion, or turning back: derived from ἐπὶ, [*epi*] again, and ἄνοδος, [*anodos*] *aſcenſus*, an aſcending or climbing up; which is derived from ἄνω, [*ano*] *ſurſum* upwards, and ὁδὸς, [*hodos*] *via*, a way.

Epanodos is a figure whereby the like ſound is repeated in the beginning and ending of divers ſentences, (an *Anadiploſis* intervening) or,

When the words of a ſentence are turned upſide down, or, as I may ſay, repeated backward: the ſame ſound being repeated in the beginning and middle, in the middle and end.

Farnaby.

Prima velut mediis, mediis ita Epanodos ima
Conſona dat repetens: *Crudelis tu quoque mater,*
Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoque mater.

Thus

Thus in Engliſh.

Whether the worſt, the child accurſt,
or elſe the cruel mother?
The mother worſt, the child accurſt,
as bad the one as th'other.

Nec ſine ſole ſuo lux, nec ſine luce ſua Sol.

Eloquentia non ex Artificio, ſed Artificium ex Eloquentia natum.

Hermogenes inter pueros Senex, inter Senes puer.

Engliſh Examples of Epanodos.

Men venture lives to conquer; ſhe conquers lives without venturing, &c.

Parthenia deſired above all things to have *Argalus*; *Argalus* feared nothing but to miſs *Parthenia*.

I never ſaw a fray more unequally made than that, which was between us this day, I with bearing the blows, and he with giving them, till we were both weary. *Terence.*

Account it not a purſe for treaſure, but as a treaſure it ſelf worthy to be purſed up, &c.

Unlawful deſires are puniſhed after the effect of enjoying; but impoſſible deſires are puniſhed in the deſire it ſelf.

Shew'd ſuch fury in his force, ſuch ſtay in his fury.

Scriptural Examples.

Iſa. 5.20. Woe unto them, who call good evil, and evil good; who put darkneſs for light, and light for darkneſs.

2 Cor.

2 Cor. 2. 15, 16. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh; to the one we are the ſavour of death unto death; and to the other, the ſavour of life unto life.

John 8. 47. He that is of God, heareth Gods Word; ye therefore hear it not, becauſe ye are not of God.

Ezek. 35. 6. I will prepare thee unto blood, and blood ſhall purſue thee; except thou hate blood, even blood ſhall purſue thee.

See Rom. 7. 19. Gal. 2. 16. Ezek. 7. 6, 7. 2 Cor. 2. 10. Pſal. 114. 3, 4, 5, 6. Ezek. 32. 16. 2 Theſ. 2. 4. &c.

PARONOMASIA, παρονομασία, *agonominatio*, Agnomination, or likeneſs of words: derived from παρὰ [*para*] which in compoſition ſignifies amiſs, or with ſome alteration, and ὄνομα, [*onoma*] *nomen*, a name: or from παρονομάζω, [*paronomazo*] *agnomino*, to change, or allude to a name or word.

Agnomination is a pleaſant ſound of words, or a ſmall change of names; or it is a pleaſant touch of the ſame letter, ſyllable, or word with a different meaning.

A figure when by the change of one letter, or ſyllable of a word, the ſignification thereof is alſo changed.

Farnaby. Voce parum mutatâ alludit ſignificatum Paronomaſa; *tu prædo, non prætor.*——

Agnomi-

Agnominatio dicitur quæ fiat similitudine aliquâ vocum & vicinitate quasi verborum:
That is *Agnomination* which is made by any resemblance, and as it were by the neighbourhood and nighness of words.

Quis Locus aut Lacus? —— *Ab oratore orator.*
Non emissus ex urbe, sed immissus in urbem esse videatur.
Video me à te circumveniri, non conveniri.
Inceptio est amentium, haud amantium.
Tibi parata erant verba, huic verbera.
Nata salo, suscepta solo, patre edita cœlo.
In stadio & studio virtutis. —— *ab Exordio ad Exordium.*

English Examples of Agnomination.

Be sure of his sword, before you trust him of his word.
Wine is the blood of the vine.
Hardly any Treason is guided by reason.
Friends turned fiends.
You are like to have but a bare gain out of this bargain.
So fine a slanderer should not be a slanderer.
Bolder in a buttery than in a battery.
A fit witness, a fit witless.
She went away repining, but not repenting.
Alas! What can saying make them believe, whom seeing cannot perswade?

This

This is no stumbling, but plain tumbling. Such errors will cause terrors.

Scriptural Examples.

2 Cor. 10. 3. Though we walk in the flesh, yet do not we war after the flesh.

2 Cor. 6. 9. As unknown and yet known, &c.

Psal. 21. 7. *In te confisi, nunquam confusi.*

See Isa. 5. 7.

Rom. 2. 1. *In quo alium damnas, teipsum condemnas.*

See 2 Cor. 5. 8. 9.

Matth. 8. 22. Let the dead bury the dead, &c.

ANTANACLASIS, ἀντανάκλασις, *Reciprocatio*, Reciprocation or bearing back, derived from ἀντανάκλαω, [*antanaclao*] *reciproco, refringo*, to go back, or bear back.

It is a various signification of the same word.

A figure when the same word is repeated in a diverse if not in a contrary signification; It is also a retreat to the matter at the end of a long parenthesis.

Amari

Me juvat Atanaclasis erit, *si mihi sit amari.*
Veniam, si Senatus det veniam.

English

English Examples.

Care for those things in your youth which may in old age discharge you of care.

Care in the first place signifies to provide, in the last, the sollicitude and anxiety of the mind.

In thy youth learn some craft, that in old age thou maist get thy living without craft.

Craft in the first place, signifies science, or occupation; in the second, deceit or subtilty.

Shall that heart (which does not only feel them, but hath all motion of his life placed in them)* shall that heart I say, &c.

* Thus it is a Retreat at the end of a Parenthesis.

Scriptural Examples of Antanaclasis.

Matth. 28. 29. I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Fathers Kingdom, &c.

Here the first word (Drink) hath a literal or proper signification; but the later, a Metaphorical acception, concerning their partaking together of the joys of Heaven.

John 1. 10. The world was made by him, and the world knew him not, &c.

The former word (world) notes the whole universe; the later, the unbelieving men, who are of the world.

Thus in Mat. 13. 33. Leaven signifies the nature of the Gospel, and in Mat. 16. 6. 12. 7, 8. sinful corruption.

Mat.

Matth. 8. 22. Let the dead bury their dead, &c.

See Matth. 10. 39. Luke 6. 26, &c. John 4. 13, 14. Isa. 59. 18.

PLOCE, πλοκὴ, *nexus*, *contextus*, binding together, or a continuation without interruption: derived from πλέκω [*pleco*] *necto*, to knit or bind together.

A figure when a word is by way of Emphasis so repeated, that it denotes not only the thing signified, but the quality of the thing:

Hereby the proper name of any man well known, being repeated, signifies the nature and permanent quality of the man, whose name it is.

Est Ploce: *Corydon, Corydon est tempore ab illo.*
Hic consul est verè consul.
Talis mater erat si modò mater erat.
Tot homines adfuerunt, si modò homines fuerunt.

English Examples of Ploce.

Josephus speaking of our Saviour, saith, There was a man called Jesus, if it be lawful to call him a man.

Bread is bread indeed to a hungry stomach.

In that great victory *Cæsar* was *Cæsar*, (*i. e.*) a serene Conquerour.

What man is there living, but will pity such a case, if he be a man? the last word (man) imports that humanity or compassion proper to mans nature.

Phy-

Physician heal thy self, if thou art a Physician (*i. e.*) if thou hast the skill and science of Physick.

Scriptural Examples.

Gen. 27. 36. *Esau* speaking of his brother *Jacob*, saith, Is he not rightly called *Jacob*? For he hath supplanted me these two times.

POLYPTOTON, πολύπτωτον, *variatio casuum, aut multos casus habens*, variation of cases, a small change of the termination or case: derived from πολὺ, [*poly*] *varie*, variously, and πτῶτὸν, [*ptotòn*] *cadens*, falling out, which is derived from πτόω [*ptoo*] *cado*, to fall.

Polyptoton is a repetition of words of the same lineage, that differ only in termination, and it is made by changing (1) the Mood, (2) the Tense, (3) the Person, (4) the Case, (5) the Degree, (6) the Gender, (7) the Number, (8) the part of Speech.

It is a kind of Gradation, for it is continued by its degrees in words unlike, as an *Anadiplosis* is in like words:

A figure when several cases of the same noun, and tenses of the same verb, are used in conjoyned clauses,

Esto Polyptoton, vario si dictio casu Consonet: *arma armis, pede pes, densusq; viro vir, Ense minax ensis, pede pes, & cuspide cuspis. Cedere jussit aquam, jussa recessit aqua. Labor labori laborem adfert.* *Farnaby.*

In Symploce. *Quid facies facies Veneris cum veneris ante?*
Ne sedeas, sed eas: Ne pereas per eas.

English Examples.

He's faulty using of our faults.

Exceedingly exceeding.

Sometimes the same word in several cases, as, for fear, concealed his fear.

Sometimes the same Adjective in several comparisons.

Much may be said in my defence, much more for love, and most of all for that incomparable Creature, who hath joyned me and love together.

Scriptural Examples of Polyptoton.

Gen. 50. 24. The *Lord* when he visiteth in visiting will visit you.

Rom. 11. 36. For of him, and through him, and to him are all things, &c.

Eccles. 12. 8. Vanity of Vanities, all is vanity.

Gal. 2. 19. For I through the Law am dead to the Law, &c.

Dan 2. 37. Thou O King art a King of Kings, &c.

John 3. 13. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 1 John 1. 1. 1 Cor. 9. 22.

1 Joh. 3. 7. He that doth righteousness, is righteous as he is righteous.

See 2 Tim. 3. 13. Heb. 6. 14. John 17. 25. Isa. 24. 16. Hos. 10. 1. Mich. 2. 4, &c. Ha. 19. 2.

HYPOTYPOSIS, ὑποτύπωσις, *Repræsentatio*, Representation is derived from ὑποτυπόω, [*hypotypoo*] *repræsento, per figuram demonstro*, to represent, or by figure to delineate, or draw the lively effigies of a thing.

Hypotyposis is a representing of a thing unto the eye of the understanding, so that it may seem rather to be felt or enjoyed than spoken of and expressed.

A figure when a whole matter is expressed so particularly, and in order that it seems to be represented unto ocular inspection; or when the whole image and proportion of things is as it were painted out in words.

Res, loca, personas, *a* affectus, *b* tempora, gesta,
Exprimit, atq; oculis quasi subjicit *c* Hypotyposis.

Farnaby.
a *See Pathopeia.*
b *See Chronographia.*
c *See Diatyposis.*

Convivii luxurioſi Deſcriptio.

Videbar videre alios intrantes, alios verò exeuntes; quosdam ex vino vacillantes, quosdam hesternâ potatione oscitantes: versatur inter hos Gallus, unguentis oblitus; redimitus coronis: humus erat immunda, lutulenta vino, coronis languidulis, & spinis cooperta piscium.

Quid plus videret, qui intrâsset?

Engliſh Examples of Hypotypoſis.

There were hills which garniſhed their proud heights with trees; humble valleys whoſe low eſtate ſeemed comforted with refreſhing of ſilver rivers; meadows enameled with all ſorts of eye-pleaſing flowers; thickets, which being lined with moſt pleaſant ſhade, were witneſſed ſo too by the chearful diſpoſition of many well tuned birds; each paſture ſtored with ſheep feeding with ſober ſecurity, while the pretty lambs, with bleating oratory, craved the dams comfort; Here a Shepherds boy piping, as though he ſhould never be old, there a young ſhepherdeſs knitting, and withal ſinging, and her hands kept time with her voices muſick. A ſhew as it were of an accompaniable ſolitarineſs, and of a civil wildneſs.

It is a place which now humbling it ſelf in fallowed plains, now proud in well husbanded hills, marries barren woods to cultivated valleys, and joins neat gardens to delicious fountains, &c.

Scriptural Examples.

Thus Apoſtaſie and Rebellion is elegantly decyphered and chatacterized in

Iſa. 5. 6. The whole head is ſick, and the who heart faint: from the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores, &c.

Another

Another of Famine.

Lam. 4. 8, 9, 10. They were more ruddy in body than rubies, &c. their visage is blacker than a coal: They are not known in the streets: their skin cleaveth to their bones: It is withered, it is become like a stick. See Psal. 37. 35, 36.

See Isa. 1. 7, 8, 34. whole chap. and Jer. 4. 19, 20, &c. Col. 2. 14, 15.

PARADIASTOLE, παραδιαστολὴ, *Distinctio*, Distinction, noting of difference, or a separating or disagreeing; derived from παραδιαστέλλω, [*paradiastello*] *disjungo, distinguo*, to disjoyn or distinguish.

Paradiastole is a dilating or enlarging of a matter by interpretation.

A figure when we grant one thing that we may deny another, and tends to the dispersing of clouds, and removing of scruples in former speeches; and to the distinguishing of like or semblable things, to which end the contrary unto the thing spoken of is sometimes added for illustrations sake.

Explicat oppositum addens [a] Paradiastole: *obumbrat*
Virtutem fortuna; tamen non obruit illam.

Farnaby.

[a] It argues a Paralogism of the consequent.

Fit magna mutatio loci, non ingenii.

Virtus premi, opprimi non potest. Vir bonus oppugnari potest pecuniâ, non expugnari.

Non enim furem, sed ereptorem: Non adulterum, sed expugnatorem pudicitiæ: Non sacrilegum, sed &c.

Sometimes we confess that which will not prejudice us; and this is called *Paromologia*, confession: as,

I grant that they are resolute, but it is in matters tending immediately to their own undoing.

Miseros etsi inimicos fovi, fateor, habetis ergo confitentem, non reum.

English Examples of Paradiastole.

Truth may be blamed, but not ashamed, *&c.*

Being charged that in a former speech you have brought very light reasons: You may answer;

If by [light] you mean clear; I am glad you see them;

If by [light] you mean of no weight, I am sorry you do not feel them, &c.

This figure *Paradiastole* is by some learned Rhetoricians called a faulty term of speech, opposing the truth by false terms and wrong names; as,

In calling Drunkenness good-fellowship; insatiable avarice, good husbandry; craft and deceit, wisdom and policy, &c.

Scriptural Examples.

2 Cor. 4. 8, 9. We are troubled on every side, yet not distressed, we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.

1 Cor. 7. 10. And unto the married I command, yet not I, but the Lord, &c.

1 Cor.

1 Cor. 4. 19. And I will know, not the ſpeech of them that are puffed up, but the power.

ANTIMETABOLE, ἀντιμεταβολὴ, *Commutatio*, *Inverſio*, a changing of words by contraries, or a turning of the words in a ſentence upſide down; derived from ἀντὶ, [*anti*] againſt, and μεταβάλλω, [*metaballo*] *inverto*, to invert or turn upſide down.

Antimetabole is a ſentence inverſt, or turn'd back, or it is a form of ſpeech which inverts a ſentence by the contrary, and is uſed frequently to confute by ſuch Inverſion.

A figure when words in the ſame ſentence are repeated in a divers caſe or perſon.

Oppoſita Antimetabole mutat dicta: *Poëma Eſt pictura loquens; mutum pictura poëma.* *Farnaby.*

In dominatu ſervitus, in ſervitute dominatus.

Verè dici poteſt Magiſtratum eſſe legem loquentem, legem autem mutum Magiſtratum.

Ut novorum optima erunt maximè vetera, ità veterum maximè nova.

Inter viros fœmina, inter fœminas vir.

Engliſh Examples of Antimetabole.

Of Eloquent men *Craſſus* is counted the moſt learned Lawyer; and of Lawyers, *Scævola* moſt eloquent. *Cicero.*

Seeſt not thou theſe Trophies erected in his honour, and his honour ſhining in theſe Trophies?

If any for love of honour, or honour of love, &c.

That as you are the child of a mother; ſo you may be the mother of a child.

They miſliked what themſelves did; and yet ſtill did what themſelves miſliked.

If before he languiſhed, becauſe he could not obtain his deſiring; he now lamented, becauſe he could not deſire the obtaining.

Juſt to exerciſe his might, mighty to exerciſe his juſtice.

Scriptural Examples.

2 Cor. 12. 14. The children ought not to lay up for the parents, but the parents for the children.

John 15. 16. Ye have not choſen me, but I have choſen you, &c.

Rom. 7. 19. The good that I would, I do not; but the evil that I would not, that do I

1 Cor. 11. 8, 9. For the man is not of the woman, but the woman of the man: Neither was the man created for the woman, but the woman for the man.

Matth. 2. 27. The Sabbath was made for man, not man for the Sabbath.

ENANTIOSIS, ἐναντίωσις, *Contentio*, Contention or contrariety: derived from ἐναντίος, [*enantios*] *adverſus vel oppoſitus*, oppoſite or contrary.

A figure when we ſpeak that by a contrary which we would have to be underſtood as it were by affirmation.

Librat

Librat in Antithetis contraria Enantioſis:
Alba liguſtra cadunt, vaccinia nigra leguntur.

Obſequium amicos, veritas odium parit.
Neq; me pœnitet mortales inimicitias, amicitias ſempiternas habere. Pro Poſthumo.

Engliſh Examples of Enantioſis.

There was ſtrength againſt nimbleneſs, rage againſt reſolution, pride againſt nobleneſs.

He is a ſwaggerer amongſt quiet men, but is quiet among ſwaggerers. Earneſt in idle things, idle in matters of earneſtneſs. Where there is both *Antimetabole* for the turning of the ſentence back, and *contentio* reſpecting the contrariety of things meant thereby.

Could not look on, nor would not look off.

Neither the one hurt her, nor the other help her.

Juſt without partiality, liberal without profuſion, wiſe without curioſity.

Love to a yielding heart is a King, but to a reſiſting, a Tyrant. This is a ſentence with *Diſtinctio & Contentio.*

Scriptural Examples.

Jam. 3. 10, 11. Out of the ſame mouth proceedeth bleſſing and curſing: Doth a fountain ſend forth at the ſame place ſweet water and bitter?

Rom.

Rom. 2.21,22. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? &c.

SYNOECEIOSIS, συνοικείωσις, *Conciliatio*, Reconciling or agreement, or a joyning together of things that differ: derived from συνοικείω, [*ſynoikeioo*] *familiarem reddo*, to render familiar.

A Figure which teacheth to conjoyn divers things, or contraries, or to reconcile things that differ, and to repugn common opinions with reaſon; and is, when contraries are attributed to the ſame thing.

Farnaby. Synœceioſis duo dat contraria eidem:

Tam quod adeſt, deſit, quàm quod non adſit avaro.
Æque adeſt moderationi id quo fruitur, ac quo non fruitur.

Engliſh Examples.

The covetous and the prodigal are both alike in fault, for neither of them knows to uſe their wealth aright; they both abuſe it, and both get ſhame by it.

Gluttonous feaſting and ſtarving famine are both as one, for both weaken the body, procure ſickneſs and cauſe death.

The covetous man wants as well what he hath, as what he hath not.

A diſſembler ſtudies to over-reach as well them that will truſt him, as them that truſt him not.

Scriptural Examples of Synœceioſis.

Prov. 11.24. There is that ſcattereth, and yet increaſeth; and there is that with-holdeth more than is meet, but it tendeth to poverty.

Rom. 14. 5. One man eſteemeth one day above another: another eſteemeth every day alike: let every man be fully perſwaded in his own mind.

Pſal. 139. 12. Yea the darkneſs hideth not from thee, but the night ſhineth as the day: the darkneſs and the light are both alike to thee.

Job 21.23, &c. One dieth in his full ſtrength, being wholly at eaſe and quiet: His breaſts are full of milk, and his bones are moiſtened with marrow; and another dyeth in the bitterneſs of his ſoul, and never eateth with pleaſure: they ſhall lie down alike in the duſt, and the worms ſhall cover them.

Eccleſ. 9. 2. All things come alike to all; there is one event to the righteous and to the wicked; to the good, and to the bad; to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not, &c.

OXYMORON, ὀξύμωρον, *Acutè fatuum aut ſtultè acutum*, ſubtilly fooliſh; derived from ὀξὺ, [*oxy*] *acumen*, ſharpneſs of wit, and μωρὸς, [*moros*] *ſtultus*, a fool.

It

It is a sentence delivered with such affectation of wit and gravity, as renders it ridiculous.

A figure when the same things is denyed of it self, or when a contrary Epithet is added to any word.

By this figure contraries are acutely and discreetly reconciled or joined together, whence it comes to pass that at first sight that seems to be spoken foolishly, which afterwards is acknowledged to have been hidden under a notable and excellent wittiness.

Farnaby. Oxymoron *iners* erit *ars, concordia discors.*
Strenua nos exercet inertia.
Avara luxuries. Id aliquid nihil est.
Vivum Cadaver. Innumeri numeri.
Cum tacent, clamant.
Si tacent, satis dicunt.
Sapiens stultus qui sapere sibi egregiè videtur.
Cum ratione insanit.
Vita minimè vitalis.
Nunquam se minus otiosum esse, quàm cum otiosus, nec minus solum, quàm cum solus esset.

English Examples of Oxymoron.

If they are silent they say enough.
That something is nothing.

A man and no man, seeing and not seeing, in the light and not in the light, with a stone and no stone, struck a bird and no bird, sitting and not sitting, upon a tree and no tree.

This is spoken of *Androgeus* the Eunuch, who being purblind, struck a Bat in the twilight with a pumice-stone sitting upon a Mustard-tree.

A wanton modeſty. Proud humility.
Knowing ignorance.
A numberleſs number.

Scripturall Examples.

Job. 22. 6. Thou haſt ſtripped the naked of their cloathing: He that is naked cannot be ſtripped or ſpoiled of his cloaths; but the word *naked*, here ſignifies *malè veſtitum*, ill or poorly clad, &c.

Jer. 22. 19. He ſhall be buried with the burial of an Aſs, drawn and caſt forth, &c. *i.e.* he ſhall have no burial.

1 Tim. 5, 6. But ſhe that liveth in pleaſure is dead while ſhe liveth.

See Act. 5. 41, &c. Iſa. 58. 10.

ÆTIOLOGIA, αἰτιολογία, *Cauſæ redditio*, a ſhewing of a reaſon, derived from αἰτιολογέω, [*aitiologeo*] *rationem reddo*, to render a reaſon.

Ætiologia is a figure or form of ſpeech, whereby the Orator or ſpeaker joineth reaſon or cauſe to a propoſition or ſentence uttered, as an authentick ſeal thereunto.

Propoſiti reddi cauſas. Ætiologia.
Sperne voluptates: Nocet empta dolore voluptas.

Intelligo quàm difficili, ſcrupuloſoq; verſer loco.
Nam cum omnis arrogantia ſit moleſta, tum illa ingenii atq; eloquentiæ moleſtiſſima. Divin. in Ver.

Engliſh

Engliſh Examples.

Cicero, There are no wiles more privy than thoſe which are veiled over with the diſſimulation of duty, and the cuſtom of familiar acquaintance; for thou maiſt eaſily by taking heed ſhun an open enemy: But this hidden, inward and familiar evil, doth not only appear, but alſo oppreſs, before thou ſhalt be able to foreſee and eſpie it.

Cicero for Archia. Look what wit or eloquence I have, Judges, *Archias* may juſtly challenge it to himſelf: For he was the firſt and principal, that cauſed me to follow theſe manner of ſtudies.

In vain it is to water the plant, the root being periſhed.

Happy in wanting of little, becauſe not deſirous of much.

The Errors in his nature were excuſed, by reaſon of the greenneſs of his youth.

His heart being diſſolved into love, ſpake in thoughts, as not having language enough to expreſs his affection.

Scriptural Examples of Ætiologia.

Amos 1.11. Thus ſaith the Lord, For three tranſgreſſions of Edom, and for four I will not ſpare him, becauſe he did purſue his brother with the ſword; and did caſt off all pity, and his anger did tear perpetually, and kept his wrath for ever.

Pſal. 18. 19. He brought me forth into a large place: he delivered me, becauſe he delighted in me.

Rom.

Rom. 1. 20, 21. So that they are without excuſe; becauſe that when they knew God, they glorified him not as God, neither were thankful, &c.

See in Rom. 3. 20. & 4. 14, 15. &c. 15, 16. 10. 11. Prov. 16. 26. & 25. 13.

INVERSIO, by the Greeks called *Antiſtrophe*, a turning upſide down, derived from *verto*, to turn or change, and *in*, againſt.

Inverſion is a Figure, whereby the Orator or Speaker reaſons, or brings in a thing for himſelf, which was reported or alledged againſt him.

Arguit allatam rem contra Inverſio pro ſe: *Imò equidem, neq; enim ſi occidiſſem, ſepeliſſem.* *Farnaby.*

Romulo in cœna parciùs bibenti, dixit quidam; Romule, ſi iſtuc omnes faciant, vinum vilius ſit: Is reſpondit; imò verò carum, ſi quantum quiſq; volet, bibat: nam ego bibi quantum volui.

In Engliſh thus,

Romulus drinking ſparingly, at ſupper one ſaid unto him; if all men did ſo, wine would be cheaper than it is: To whom *Romulus* anſwered, yea, but it would be rather dearer, if every one drunk as much as he would; for I have drunk as much as I deſire.

This figure is of near affinity unto *Metaſtaſis*, Mutation, which ancient Rhetoricians called a form of ſpeech, whereby we turn back thoſe things that are objected againſt us, to them which laid them to us.

Thus,

Thus when *Anthony* charged *Cicero*, that he was the cauſe of civil war raiſed between *Pompeius* and *Cæſar*, *Cicero* rebounded the ſame accuſation again to *Anthony*, ſaying: Thou *Marcus Anthony*, thou I ſay gaveſt to *Cæſar* (willing to turn all upſide down) cauſe to make war againſt thy Countrey.

Scriptural Examples.

Matth. 15. 26, 27. And he anſwered, and ſaid, It is not good to take the childrens bread, and to caſt it to dogs: But ſhe ſaid, Truth Lord: yet indeed the dogs eat of the crumbs, which fall from their Maſters Table: Then Jeſus anſwered and ſaid unto her, Oh woman, great is thy faith, &c.

1 Kings 18. 17, 18. Thus, when *Ahab* charged *Elijah*, that it was he that troubled all Iſrael; Nay ſaith *Elijah*, it is not I that trouble Iſrael, but thou and thy fathers houſe, in that ye have forſaken the Commandments of the Lord, that thou haſt followed *Balaam*, &c.

PROLEPSIS, πρόληψις, *Occupatio*, *Anticipatio*, Occupation or the prevention of an Objection, derived from πρὸ, [*pro*] *pre*, before, and λαμβάνω, [*lambano*] *capio*, *accipio*, to take or receive; from whence λῆψις, [*lepſis*] *acceptio*, a taking: Or it is derived from προλαμβάνω, [*prolambano*] *anticipo*, to prevent.

* This is called a figure of ſpeech between two.

* *Anticipation*, or the prevention of an objection is a figure or form of ſpeech, whereby the Oratour or Speaker perceiving afore-hand what

what might be objected againſt him, and hurt him as to what he is about to deliver, doth confute it, before it be ſpoken; or when we prevent any objection, by framing an anſwer; or when we bring an objection, and yield an anſwer thereunto:

This figure hath *Hypophora* and *Anthypophora* neceſſarily relating unto it.

Hypophora, ſignifies an Objection; it propounds an objection, and is when the ſpeaker makes anſwer unto his own demand; As,

Iſa. 37.23. Whom haſt thou reproached, and blaſphemed? And againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high? even againſt the holy one of Iſrael.

Rom. 6.1,2. Shall we continue in ſin, that grace may abound? God forbid.

Anthypophora ſignifies a contrary illation, or inference, and is when an objection is refuted or diſproved by the oppoſition of a contrary ſentence: As,

Matth. 21.23,24,25. The chief Prieſts and the Elders of the people came unto Chriſt, as he was teaching and ſaid, By what authority doſt thou theſe things? And Jeſus anſwered, and ſaid unto them, I alſo will ask you one thing, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things: The Baptiſm of *John*, whence was it? from heaven, or of men? &c. And they reaſoned with themſelves, ſaying, If we ſhall ſay from heaven, he will ſay unto us, Why did ye not then believe him? but if we ſhall ſay of men, we fear the people, &c.

Farnaby. Anticipans, quæ quis valet objeciſſe Prolepſis

Diluit: *Hic aliquis mihi dicat: cur ego amicum*
Offendam in nugis? hæ nugæ ſeria ducent
In mala deriſum ſemel exceptumq; ſiniſtre.

Dicet aliquis; Hæc igitur eſt tua diſciplina? ſic tu inſtituis adoleſcentulos, &c. Proſapodoſis reſponſio: Ego ſi quis judices, hoc robore animi atq; hac indole virtutis, &c.

Engliſh Examples of Anticipation

Did I walk a broad to ſee my delight? my walking was the delight it ſelf.

He ſaw her alive; he was glad to ſee her alive.

He ſaw her weep: he was ſorry to ſee her weep.

He heard her comfortable ſpeeches: nothing more joyful.

Scriptural Examples.

Rom. 9. 19, 20. Thou wilt ſay then unto me, Why doth he yet find fault? who hath reſiſted his will? nay but, oh man, who art thou? &c.

Rom. 6.15 What then? ſhall we ſin becauſe we are not under the Law, but under grace? where you have the objection: The anſwer whereunto is in theſe words, God forbid.

1 Cor. 15.35. Some man will ſay, How are the dead raiſed up? and with what bodies

ſhall

ſhall they come? Thou fool, that which thou ſoweſt is not quickened except it dye, &c.

This muſt be noted, that the objection is many times wanting, which muſt be wiſely ſupplyed be conſidering the occaſion and the anſwer of it: as,

1 Tim. 5. 11, 12. They will marry, having condemnation; Now, leſt any might ſay, What, for marrying? The Apoſtle anſwers here, No for denying their firſt faith.

Prov. 3. 9. Honour the Lord with thy ſubſtance, &c.

Object. So I may beggar my ſelf. But this objection is prevented in the words of the next verſe; ſo ſhall thy barns be filled with plenty, &c.

See the like in Matth. 6. 33, &c. ſee Iſai. 49. 14, 15. Matth. 3. 9, &c.

But *Prolepſis* is alſo a figure of Conſtruction, and then it is defined a certain ſummary pronunciation of things; and it is made when the Congregation, or the whole doth aptly agree with the Verb or Adjective, and then the parts of the whole are reduced to the ſame Verb or Adjective, wherewith notwithſtanding they agree not.

Poſt totum partes capiet generale Prolepſis: *Farnaby.*
Procedunt caſtris hinc Acron, inde Quirinus
Alterum in alterius mactatos ſanguine cernam.

Dua Aquilæ volaverunt; hæc ab oriente, illa ab occidente.

———*Lavinâq; littora venit.*

* Hereunto is *Synchoreſis* of kin.

EIITROPE, ἐπίτροπη, *Permiſſio*, permiſſion, derived from ἐπίτρεπω, [*epitrepo*] *permitto, concedo*, to permit or grant.

It is the ſuffering of a deed:

A figure, when we either ſeriouſly or Ironically permit a thing, and yet object the inconveniency: this Ironical permiſſion imports as much as an earneſt prohibition, though the words are otherwiſe.

Farnaby. Planè aut diſſimulans permittit Epitrope factum.

1. *Permiſſio ſeria; ut, Tribuo Græcis literas, do multarum artium diſciplinam, non adimo ſermonis leporem, ingeniorum acumen, dicendi copiam: deniq; etiam, ſi qua ſibi alia ſumunt, non repugno teſtimoniorum religionem & fidem nunquam iſta Naio coluit.*

2. *Permiſſio Ironica*; an Ironical permiſſion is then, when it only ſeems to be a Permiſſion, which yet on the contrary is rather the higheſt Prohibition:

———*neq; te teneo, neq; dicta refello,*
I, ſequere Italiam ventis: pete regna per undas.
I, fuge, ſed poteris tutior eſſe domi.
Sit fur, ſit ſacrilegus, ſit flagitiorum omnium vitiorumq; Princeps: at eſt bonus Imperator & fœlix.

Engliſh

Engliſh Examples of Epitrope.

Simo in *Terence* ſeems by his words very willing to permit his ſon to intermarry with *Glycerie*, when in very deed he with all diligence endeavours to withdraw him from her.

Yes ſaith he, let him take her, I wiſh him good of her, let him go dwell and keep houſe with her.

Go, flie, but you may be ſafer at home.

Scriptural Examples.

Eccleſ.11.9. Rejoice oh young man, and let thy heart chear thee, &c. and walk in the ways of thy heart, &c.

Rom.2.17. Behold thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God &c.

Rev.22.11. He that is filthy, let him be filthy ſtill.

Prov.6.10. Sleep a little, ſlumber a little, and fold thy hands together to ſleep a little: but in the next verſe you have the meaning moſt manifeſtly laid open, &c.

Se 1 Cor. 14.38. Judg. 10.14. Rom. 9.4, 5. Gal.4.14.15. Prov.6.32. 1 King.22.15. Iſa. 29. 1.Jer.2.28. Amos 4.4,5.

INCREMENTUM, an increaſing or waxing bigger. It is a form of ſpeech which by degrees aſcends to the top of ſomething, or rather above the top, that is, when we make our

ſpeech grow and increaſe by an orderly placing of words, making the latter word alwaies exceed the former in the force of ſignification, contrary to the natural order of things, which ever puts the worthieſt and weightieſt words firſt, but this placeth them alwaies laſt.

This figure may aptly be compared to fire, the property whereof is always to aſcend as high as matter can carry it.

* It is a kind of *Climax.*

* A figure when a ſpeech aſcends by degrees, from the loweſt to the higheſt, where the latter words are always the more great and vehement, by which the ſpeech doth gradually as it were increaſe and wax great.

Ad ſummum ex imo gradibus venit Incrementum:

Farnaby.

Non plebs prava jubens; ſolidâ nec mente, tyranni
Vis fera dimoveat juſtum; non turbidus Auſter,
Fulminei non dextra Jovis; non, ſi ruat orbis.

Facinus eſt vincire civem Romanum, ſcelus verberare, prope patricidium necare: quid dicam in crucem tollere?

Engliſh Examples of Incrementum.

Terence. O my *Parmeno*, the beginner, the enterprizer, performer and accompliſher of all my pleaſures.

Neither ſilver, gold, nor precious ſtones may be compared to her vertues.

He was careleſs of doing well, a looſeneſs of youth; he was inclined to do ill, a weakneſs of youth; his mind conſented to offend,

a

a ſhrewd temptation; he committed the act, an unhappy fault; he accuſtomed himſelf to abuſe, a ſad imployment: yet he did not this alone, but infected others with his perſwaſion, and ſeduced them by his example; and not that only, but detained thoſe he had drawn in, with freſh inventions, and diſgraced the modeſty of ſuch as reſiſted his corruptions, with ſcorns and deriſions, which could argue no leſs in him than a moſt pernicious and deteſtable reſolution.

Scriptural Examples.

Pſal. 1. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. Where the firſt degree is of ungodly men, the ſecond of ſinners who wickedly contrive in their hearts the accompliſhment of their pernicious enterprizes; the third of ſcorners, who glory in their wickedneſs and ſcoff at reproof.

See more examples in Pſal. 2, 2, 3. Iſa. 1 4. Pſal. 7. 6. Pſal. 18. 38, 39. Ezek. 2. 6. Dan. 9. 5. Hab. 1. 5. Zech. 7. 11, 12. 1 Cor. 4. 8. 1 John 1. 1. &c.

As there are in the precedent examples gradual aſcenſions from the loweſt to the higheſt, called *Incrementum*, but by the Greeks *Anabaſis*, *Aſcenſus*; So on the contrary are there Deſcenſions from the higheſt to the loweſt, called *Catabaſis*, *Deſcenſus*: as,

In the names of metals, Ezek. 22. 18. Son of man, the houſe of Iſrael is unto me as droſs:

all they are braſs and tin, and iron, and lead in the midſt of the furnace: they are even the droſs of ſilver.

Phil. 2. 6, 7, 8: Who being in the form of God, thought it no robbery to be equal with God: but he made himſelf of no reputation, and took on him the form of a ſervant, and was made like unto men, and was found in ſhape as a man; he humbled himſelf, and became obedient unto the death, even the death of the Croſs.

EROTESIS, ἐρώτησις, *Interrogatio*, Interrogation, or queſtioning, derived from ἐρωτάω [*erotao*] *interrogo*, to queſtion.

It is but a warm propoſition; yet it oftentimes doth better than a bare affirmation, * which were but too eaſie and liveleſs a ſpeech; it is eaſie and gentile to ſharpen the flats of affirmation and down-right relations.

A figure whereby we either (1) demand a queſtion, (2) earneſtly affirm; or (3) vehemently deny a thing.

Note that an affirmative Interrogation is a vehement denying; and a negative, a vehement affirming: and a negative interrogation ſometimes vehemently commands, and an affirmative interrogation in like manner forbids.

Quærit *Eroteſis, poterat quod dicere recte.
Et procul, ô miſeri, quæ tanta inſania, cives?
Creditis avectos hoſtes? aut ulla putatis
Dona carere dolis Danaum? ſic notus Ulyſſes?

* This form of ſpeech *Solomon* in Prov. 14. 22. uſes rather than a bare affirmation, Do they not erre that deviſe evil? *Farnaby.*

* This is Frequently uſual in an *Enthymema.*

1. When

1. When we demand a queſtion; as,
Cujum pecus? an Melibœi?
2. When we earneſtly affirm; as,
Quouſque tandem, Catilina, abutere patientiâ noſtra?
When we vehemently deny; as,
Æneid. 1. *Et quiſquam numen Junonis adoret?*
& Eclog. 3. *An mihi contando victus non redderet ille?*
Item pro Balbo.
A negative Interrogation commands with a chiding or threating; and an affirmative Interrogation in like manner forbids: as,
Æn. 4. *Non arma expedient, totaq; ex urbe ſequentur?*

Engliſh Examples of Eroteſis:

The credit of behaviour, is to cover imperfection, and ſet forth your good parts better: now for that, this is too flat and lively a ſpeech, aptly to expreſs the affection of the mind; expreſs it by Interrogation thus;
Is it not the chieſeſt credit of behaviour to ſet forth your good parts fairly and clearly, and to cover imperfection?
Did the Sun ever bring fruitful Harveſt, but was more hot than pleaſant? Have you any fathers that be not ſometimes froward? Have you any of your children that be not ſometimes cumberſome? Shall we therefore curſe the Sun? diſobey our fathers? and hate our children?

Scriptural

Scriptural Examples.

There are in Scripture nine kinds of questions (*inter alia.*)

1. Sometimes a question is asked with desire only to receive an answer: as, The Mariners of *Jonas.*

Jonas 1.8. Tell us (say they) for whose cause is this evil come upon us? what is thine occupation? and whence comest thou? Such a question you may find the wise men made touching Christ, in Matth. 2 2.

2. Interrogations in Scripture are sometimes emphatical and strong affirmations: as,

Gen. 4.7. If thou do well, shalt thou not be accepted? (*i. e.*) thou and thy Sacrifice shall both certainly be accepted, &c.

Josh. 1.9. Have not I commanded thee? &c. I have without all question assuredly commanded thee, &c.

See more examples in Gen. 13. 9. 37. 13. 2 Sam. 13.28. 2 Kings 6. 32. John 4. 35. Mar. 12.24. Jer. 23.23,24, &c. 2 Kings 12.19.

3. Interrogations also are sometimes strong and vehement negations: as,

Psal. 19. 12. Who can understand his errours? (*i. e.*) no man can understand the depth of them.

Gen. 18. 14. Is any thing too hard for God?

Job 8.3,11. Doth God pervert judgement? or doth the Almighty pervert justice? Can the rush grow up without mire? Can the flag grow without water? &c.

See

See Matth. 12. 26. Rom. 3. 3,10,14,15. and 8.35.

4. Interrogations ſometimes diminiſh and abate the ſence: as,

*Zech.*4.7. Who art thou, O great Mountain? before *Zerubbabel* thou ſhalt be a plain, &c. (*i.e.*) Thou lookeſt very big and great, but who art thou? I will tell thee, oh proud oppreſſor of my people, though in thy own conceit thou art a Mountain immoveable, yet in thy peoples eyes thou art but a Mole-hill, and ſhall ſhortly be made a nothing, even as a plain before them.

Thus in 2 Sam. 7.18. *David* when he would abaſe himſelf, cryes out; who am I, O Lord God? And what is my houſe that thou haſt brought me hitherto?

5. Interrogations ſometimes raiſe and heighten the ſence by way of admiration: as,

Pſal.8.9. O Lord our Lord, how excellent is thy name in all the world?

Exod.15.11. Who is a God like unto thee? &c. (*i.e.*) Let all the world (if they can) ſhew ſuch a God as thou art.

See Mark 7.18. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? &c. The queſtion here puts the brigheſt glory upon God in pardoning ſin; There is no ſin-pardoning God, but our God only.

6. Interrogations are ſometimes expoſtulatory and complain: as,

Job 3.11,12. Why dyed I not from the womb? why did I not give up the ghoſt when I came out of the belly? Why did the knees prevent me? Or why the breaſts that I ſhould ſuck?

Pſal.

Pſal. 22. 1. My God, my God, why haſt thou forſaken me? &c.

Jer. 12 1. Wherefore doth the way of the wicked proſper? ſo in Iſa. 1. 21, &c.

7. You find in the Scripture doubting queſtions: as,

Pſal. 77. 7, 8. Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? &c.

8. You may alſo find teaching queſtions: as,

Iſa. 60. 8. Who are theſe that flie as a cloud, and as the Doves to their windows? This teaches us the multitude of thoſe that ſhall (when the Angels ſhall be ſent out of the Temple to preach the everlaſting Goſpel) flock in unto Chriſt.

9. You may alſo find learning queſtions: as,

Act. 2. 37. Men and Brethren, what ſhall we do to be ſaved? &c.

ECPHONESIS, ἐκφώνησις, *Exclamatio*, Exclamation, or a crying out: derived from ἐκφωνέω, [*ecphoneo*] *exclamo*, to cry out.

Ecphoneſis is a pathetical figure, whereby the Orator or ſpeaker expreſſes the vehement affection and paſſion of his own mind, ſo he alſo excites and ſtirs up the minds and affections of thoſe to whom he ſpeaks.

It is expreſt or underſtood by an Adverb of crying out, as, Oh, alas, behold; which are the ſigns of this figure.

Farnaby. Concitat Ecphoneſis & Exclamatio mentem.
Hinc pietas! ô ſpes falſas! proh vana voluptas!

O clementiam admirabilem!
O scelus! ô pestis! ô labes! ô libidinem effrenatam atq; indomitam!
O utinam tunc cum Lacedæmona classe petîsset,
Obrutus insanis esset adulter aquis!

English Examples.

Thus *Pyrocles* seeing the mild *Philoclea* innocently beheaded, bursts forth into this exclamation;

O Tyrant Heaven, and Traytor earth, how is this done? How is this suffered? Hath this world a government?

Alas what delights and how great enjoyments hath one day deprived thee of!

Ah poor confidence! oh glorious triumphs over unarmed captives!

Oh admirable clemency and mercy!

Oh most wicked presumption, from whence art thou sprung up to cover the earth with falsehood and deceit!

Scriptural Examples of Ecphonesis.

This figure is made in Scripture these ten ways, *viz.*

1. In way of *Admiration*, as,

Rom. 11. 23. Oh the depths of the riches both of the wisdom and knowledge of God! &c.

Psal. 8. 1 O Lord, how excellent is thy Name!

144. 14. O happy people that are in such a case! &c.

2 In way of *Indignation*: as, Acts

Acts 13. 10. O full of all subtility and mischief, thou child of the Devil, thou enemy of all righteousness! &c.

3. In way of *Detestation* and abhorrency: as,

Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death!

Jer. 44. 4. O do not this abominable thing that I hate, &c.

4. In the way of entreaty or *wishing*: as,

Psal. 14. 17. O that the salvation of Israel were come out of Sion!

Isa. 64. 1. O that thou wouldst rent the heavens! &c. see 1 Chron. 11. 17.

Job 6. 8. O that I might have my request; and that God would grant me the thing I long for!

Psal. 55. 6. O that I had the wings of a Dove, that I might flie and be at rest! See Gen. 17. 18. Deut. 5. 29.

5. In way of *Commiseration* and Lamentation: as,

Luke 13. 34. O Jerusalem, Jerusalem, which killest the Prophets, &c. how often would I have gathered thy children together, &c.

Lam. 1. 1. How is the golden City spoiled! how doth the City sit solitary, that was full of people! &c. how is she become as a widow!

6. In way of *Reprehension*: as,

Gal. 3. 1. O foolish Galatians, who hath bewitched you, &c. See in Acts 7. 51, 52, &c.

7. In way of *Derision*: as,

Mark 15. 29. And they that passed by (our Saviour) railed on him, wagging their heads, and

and saying; Ah thou that destroyest the Temple and buildest it in three days!

8. In the way of *Love:* as,

Psal. 84. 1. O how amiable are thy Tabernacles, thou Lord of Hosts!

9 In way of *exultation* and triumph: as,

1 Cor. 15.25. Oh Death, where is thy sting, oh grave, where is thy victory?

10. In way of *Fear*: as,

1 Tim. 6.11. But thou O man of God, flee these things: and follow after righteousness, &c.

EPIPHONEMA, ἐπιφώνημα, *Acclamatio*, Acclamation or a shooting out of the voyce: derived from ἐπιφωνέω, [*epiphoneo*] *acclamo*, to cry out or shoot forth the voyce.

* It is an applause of a thing approved, or a sententious clause of a discourse, and serves for Amplification, when, after a great crime, or desert, exclaimed upon or extolled, it gives a moral note, worthy of credit and observation.

* It is a kind of *Exclamation.*

Acclamation is a figure, when after a thing is done or declared, a clause or part of a sentence is added, briefly purporting some Emphasis, and the speakers censure of the thing done or declared.

Narrata subit & rei Epiphonema probata. *Farnaby.*

Acclamation is brought in with these words, *viz. Sic ita, adeo ut, quippe, tantus, quantus, talis qualis, ecce, videamus ergo, &c. ut,*

Tanta

Tantæ molis erat Romanam condere gentem.

Quam ut adipiſcantur, omnes optant: eandem accuſant adeptam.——Tanta eſt ſtultitia & perverſitas. Cic. de Senect.

Tantum religio potuit ſuadere malorum. Lucr. 1.

Adeò à teneris aſſueſcere multum eſt.

Jam indicant tot hominum fletus, quàm ſis charus tuis, adeò ut omnes videant, quàm miſerè inſaniunt, qui opes virtuti præferunt.

Engliſh Examples of Acclamation.

Thus after the relation of *Scipio Affricanus*'s courſe, who having been *Generaliſſimo* of the greateſt Armies in the world; having for a long time had Kings ſuitors for his favour, and to the day of his death, Nations kept in aw of his name; yet in 56 years neither bought nor ſold goods nor lands, nor built any houſe or Caſtle of his own, left not above 46 *l.* in gold, and 6 *l.* in ſilver behind him at his death.

It may be folded up in this Acclamation;

So little need hath he to ſtoop to private cares, that thrives upon publick victories; and ſo ſmall leiſure has he to be deſirous of riches, that hath been ſo long poſſeſt and ſatisfied with honour, which our Anceſtors reputed the immortal end of mortal actions.

So inconſtant is the favour of Princes.

Thus dangerous is the ſatisfaction of a ſenſual appetite.

So hard is it to eſcape the force of temptations.

So

So weighty a matter it was to ſet up the Roman Nation.

Scriptural Examples of Acclamation.

Thus in Matth. 22. in the beginning of the Chapter, after the relation of the Parable of the Kings ſons marriage, and of the man, who (for that he had not on a wedding garment) was caſt into utter darkneſs, &c. you find this acclamation elegantly added at the end of that diſcourſe: as,

In the 14 verſe, For many are called, but few are choſen.

So the Pſalmograph having in the former part of the 2. Pſalm ſpoken of the terrours of Gods indignation when his wrath is kindled againſt his Adverſaries, we find this acclamation.

In the laſt verſe: Bleſſed are all they that put their truſt in him.

Thus alſo he having in the 72. Pſalm highly ſet forth the glorious excellency of the name of God, ſhuts up his praiſe with this Acclamation,

In the laſt verſe; Bleſſed be his glorious name for ever, and let the whole earth be filled with his glory.

Luke 10. 30. See Acts 19. 20. Matth. 19. 27. Mark 7. 37.

EPANORTHOSIS, ἐπανόρθωσις, *Correctio, emendatio*, Correction or amending; derived from ἐπανορθόω, [*epanorthoo*] *Corrigo*, to correct or amend.

* *Epanorthosis* and *Apostopesis* are kinds of *Revocation.*

* *Correction* having used a word of sufficient force, yet pretending a greater strength of meaning refuses it, and supplies the place with one of more extension.

It is the reinforcement of the clause last uttered by the subsequent.

A figure when in our speech, something that went before, is called back and corrected; whereof there are two kinds: the one is when a word is corrected after; the other, when a word is corrected before it is spoken.

This Exornation is made four ways, *viz.*

1. By degrees of comparison.
2. By comparison of the greater and lesser.
3. By doubting.
4. By the signs of repenting.

Farnaby. Est Epanorthosis positi correctio sensûs: *O Clementia, seu potiùs patientia mira!*

Dixi, filium habeo; ah quid dixi? habere me? imò habui Chremē! nunc habeam necne, incertum est.

Facti quasi pœnitentia: Sed quid ego irà gravem personam induxi?

English Examples of Epanorthosis.

Joseph was amongst his brethren: did I say brethren? nay Tyger-like Monsters.

I perswade you not to let slip occasion, whilst it may not only be taken, but offers, nay sues to be taken.

For

For this thy ſhameful and accurſed fact, what ſhall I call thee? a wretch? nay a beaſt; nay a poyſonous Serpent; yet none of theſe are fit enough for thee, a devil thou art both in reſpect of thy malice which thou poſſeſſeſt, and of the ſundry miſchiefs thou daily doſt commit.

Cicero againſt *Verres.* We have here brought before you, Judges, not a thief, but a violent robber; not an Adulterer, but a breaker of all Chaſtity, &c.

I have in your ſervice ſpent not my time only, but my ſtrength and eſtate.

Scriptural Examples.

Gal. 4. 9. But now after that you have known God, or rather are known of God, &c.

Thus in Acts 25.27. *Paul* corrects his doubtfulneſs of *Agrippa*'s belief, where he ſaith, Believeſt thou, King Agrippa? I know thou believeſt.

1 Cor. 15. 10. I laboured more abundantly than they all, yet not I, but the Grace of God in me.

See more examples in Rom. 8. 34. Iſa. 49. 15. Gal. 2. 20. Luke 11. 27, 28, &c.

When the word is corrected before it be ſpoken: as,

2 Cor. 3. 3. Foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in Tables of ſtone, but in the fleſhy Tables of the heart.

This is alſo a kind of *Revocation.*

APOSIOPESIS, ἀποσιώπησις, *reticentia*, a holding ones peace, derived from ἀπὸ, [*apo*] *poſt*, after; and σιωπάω, [*ſiopao*] *obticeo*, to hold ones peace or be ſilent.

Apoſiopeſis is a form of ſpeech whereby the ſpeaker through ſome affection, as either of ſorrow, baſhfulneſs, fear, anger, or vehemency, breaks off his ſpeech before it be all ended.

A figure, when ſpeaking of a thing, we yet ſeem to conceal it, though indeed by this means we aggravate it; or,

When the courſe of the ſentence begun is ſo ſtayed, as thereby ſome part of the ſentence, not being uttered, may be underſtood.

Farnaby. Apoſiopeſis ſenſa imperfecta relinquit:
Quos ego: ſed motos præſtat componere fluctus.

Quem quidem ego ſi ſenſero. Sed quid opus eſt verbis?

De noſtrûm enim omnium——non audeo totum dicere. Cic.

Ego te furcifer, ſi vivo. Catera geſtu agit.

Nunquid, vos Medici? quid characteres ficti? quid vocabula ignota? ſed diſcere diſpudet.

Engliſh Examples of Apoſiopeſis.

The uſe hereof is either to ſtay the vehemency of immoderate affections proceeding to ſome exceſs, or to ſignifie by a part what the whole means.

I let

I let paſs your frequent drunkenneſs, your wanton company.

Much more might be ſaid, but I dare not utter all my mind.

How doth the child *Aſcanius*, whom timely *Troy* to thee: —— breaking off by interruption of ſorrow. *Virgil.*

I might ſay much more, but modeſty commands ſilence.

Scriptural Examples.

Pſal. 6. 3. My ſoul is ſore vexed, but thou, O Lord, how long? (*i. e.*) how long wilt thou delay to ſend me help?

Luke 19.42. If thou hadſt known, even thou, at leaſt in this day, the things which belong unto thy peace! (*i. e.*) how happy hadſt thou been, if thou hadſt known them!

1 Kings 21. 7. Doſt thou now govern the Kingdom of Iſrael? Ariſe, Art thou a King? (*i. e.*) If thou beeſt a King, thou mayſt do what pleaſes thy ſelf. Ariſe ſpeedily and be doing. But remember this was the counſel of a *Jezebel.*

Heb. 3. 11. To whom I ſware in my wrath, if they enter into my reſt; (*i. e.*) They ſhall never enter into my reſt; if they come there, let me ceaſe to be God, or let me not be true.

See John 12. 27. Pſal. 95. 11. 85. 35. 2 Cor. 12. 6. Hoſ. 8. 1 Iſa. 1. 13.

APORIA, ἀπορία, *Addubitatio*, Doubting, or a want of counsel or advice; derived from ἀπορέω, [*aporeo*] *animi pendeo, animi dubius sum, & nescio quid mihi sit faciendum*, to be doubtful of mind, or not to know what is best to be said or done: or it is derived from ἄπορος, [*aporos*] which signifies as it were not having a way or passage.

Aporia is a figure whereby the Speaker sheweth that he doubteth, either where to begin for the multitude of matters, or what to do or say in some strange or ambiguous thing; and doth as it were argue the case with himself.

Farnaby. Consulit addubitans quid agat dicátve Aporia.

Quid faciam? roger, anne rogem? quid deinde rogabo?

En quid agam? rursúsne procos irrisa priores
Experiar? Nomadúmq; petam connubia supplex?

At length the answer of this doubt follows;

Quin morere, ut merita es, ferróq; averte dolorem
Addubitatio sola est.

——— Heu quæ nunc tellus, quæ me æquora possunt
Excipere? aut quid misero mihi deniq; restat?

English Examples of Aporia.

Cicero. Whether he took them from his fellows more impudently, gave them to a harlot more lasciviously, removed them from the Roman people

people more wickedly, or altered them more preſumptuouſly, I cannot well declare.

What ſhall I do? whether ſhall I flee? whom ſhall I blame? what ſhall I pretend?

I know not what to term it, folly or forgetfulneſs, ignorance or wilfulneſs.

Scriptural Examples.

Phil. 1. 22, 23, 24. But if I live in the fleſh, this is the fruit of my labour: yet what I ſhall chooſe, I know not; for I am in a ſtrait between two, having a deſire to depart and to be with Chriſt, which is far better: nevertheleſs to abide in the fleſh is more needful for you, &c.

Pſal. 139. 7. Whither ſhall I go from thy Spirit? or whether ſhall I flee from thy preſence?

See Rom. 7. 24, 25. Lam. 2. 13. Luke 16. 3, 4.

ANACOENOSIS, ἀνακοίνωσις, *Communicatio*, Communication, or an imparting a thing to another; derived from ἀνὰ, [*ana*] with, and κοινόω, [*coinoo*] *communico*, to communicate unto another.

Anacœnoſis is a figure whereby we conſult with, deliberate, and as it were argue the caſe with others.

This form of ſpeech is elegantly uſed with ſuch as are (1) Dead: (2) with the Judge: (3) with the Hearers: (4) with the Oppo-

nent: (5) with ſuch as are abſent: (6) with ſenſitive or inanimate things.

Engliſh Examples.

Were it your caſe, what would you anſwer? Tell me, I appeal to your inmoſt thoughts.

Would you judge him unworthy to be your friend, that began his fidelity with an inviolable Covenant never to be an enemy?

Scriptural Examples of Anacœnoſis.

Mal. 1. 6. If then I be a father, where is mine honour? If I be a Maſter, where is my fear? &c.

Iſa. 5. 3, 4. Now therefore, oh Inhabitants of Jeruſalem and men of Judah, judge I pray you between me and my Vineyard. What could I have done more to my Vineyard that I have not done unto it, &c.

Jer. 23. 23. Am I a God at hand? am I not alſo a God afar off?

See Luke 11. 19. 1 Cor. 4. 21. chap. 10. 15, 16. chap. 11. 14, 15. Gal. 4. 21. 3. 12. &c.

PROSOPOPOEIA, προσωποποιία, *fictio perſonæ*, the feigning of a perſon, derived from πρόσωπον, [*proſopon*] *perſona*, a perſon, and ποιέω, [*poieo*] *facio vel fingo*, to make or feign.

Proſopopœia is the feigning of a perſon to ſpeak, or the attributing of a perſon to the inanimate creatures; as, when we bring in perſons that are dead, or the inanimate creatures ſpeaking or hearing, &c.

A figurative Exornation, when in our ſpeech what thing ſoever which is not a perſon, is Metaphorically brought in and repreſented as a perſon; or when the properties of man are for ſimilitude and agreeableneſs ſake attributed unto other things; whence it is ſaid, that this form of ſpeech animates and makes dead men ſpeak; or it is,

When in our ſpeech we feign another perſon ſpeaking.

By this figure God, Angels and Men, dead, or alive, the Heavens, Earth, Sea, &c. are brought in ſpeaking, hearing, &c.

Perſonam inducit * Proſopopœia loquentem:

Hóſne mihi fructus, hunc fertilitatis honorem
Officiíque refert? quod adunci vulnera aratri
Raſtrorúmque fero, totóque exerceor anno.

Farnaby.
* Of this kind are *Mimeſis* and *Dialogiſmus.*

Sic Æneæ Proſopopœiam Virgilius Æneid 2. compoſuit, cùm Æneas ſociis cibum vinúmque;
Dividit, & dictis mœrentia pectora mulcet.
O Socii (neq; enim ignari ſumus antè malorum)
O paſſi graviora! dabit Deus his quoque finem, &c.
Tandem ſic Proſopopœiam claudit:
Talia voce refert.

Look that your acceſs to, and retreat from this figure be comly, leſt you ſeem precipitantly to ruſh in upon it.

Engliſh Examples of Proſopopœia.

Thus Sir *Philip Sidney* gives ſenſe and ſpeech to the needle and ſilk in *Pamela*'s hands, and life

life, and speech unto Learning, and a Lilly; yea, death it self is feigned to live and make a speech.

Thus, if an Orator having occasion to commend Truth or any Vertue unto his hearers, he may after some due praise of it, feign it a person, and bring it in bitterly complaining how cruelly she is oppressed, and how little esteemed; how many be her enemies, and how few her friends; how she wandereth hither and thither without entertainment, and remains without habitation, &c.

I see my words will not move you, but suppose some of your grave Ancestors should thus speak to you; Children, can we behold your manners without indignation, being full of pride, effeminateness, &c.

If your Ancestors were now alive, and saw you abusing your self in mispending your estate by them providently gathered together and conferred upon you, would they not say thus, &c.

Scriptural Examples of Prosopopœia.

Josh. 24. 27. Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord which he hath spoken unto us, &c.

Judg. 9. 8. Thus *Jotham* brings in the trees speaking as men: The Olive-tree will not leave his fatness, nor the Fig-tree his sweetness, nor the Vine his wine, to reign over others; but it is the bramble that affecteth soveraignty and domination, a base, scratching, worthless, fruitless shrub, good for nothing but to stop gaps, and keep

keep out beasts from spoiling the pleasant fields, and afterwards to be burnt.

1 Kings 13. 2. And he cryed against the Altar in the word of the Lord, and said, O Altar, Altar, thus saith the Lord, &c.

Psal. 98. 8. Let the floods clap their hands: let the hills rejoice together.

Thus in Isai. 35. 1,2. the Prophet attributes joy and singing to the Wilderness, the Solitary place, and the Desert.

See Psal. 51. 8. Psal. 103. 1. Psal. 82. 1, 2. Rom. 8. 19, 20. Isa. 1. 2.

Thus in Joel 2. from 1. to the 12. vers. you have a most lively Rhetorical Prosopopœical description of the terrible Army of the Babylonians.

Prosopopœia is twofold; Imperfect, or Perfect.

1. An Imperfect *Prosopopœia* is when the speech of another is set down lightly and indirectly; as in Psal. 11. 1. *David* brings in the wicked, as saying unto his soul; Flee as a Bird unto your Mountain.

2. A Perfect *Prosopopœia* is when the whole feigning of the person is set down in our speech, with a fit entring into and leaving off of the same.

Thus in Prov. 8. Wisdom cryeth at the Gates, &c. Unto you, O men, I call, &c. where the entrance is in the beginning of the Chapter, her speech in the latter part of it.

APO-

APOSTROPHE, ἀποστροφὴ, *averſio*, a turning away or diſlike: derived from ἀπὸ, [*apo*] from, and στρέφω, [*ſtrepho*] *verto*, to turn.

Apoſtrophe is a diverſion of ſpeech to another perſon than the ſpeech appointed did intend or require; or it is a turning of the ſpeech from one perſon to another, many times abruptly.

This Exornation hath ſome affinity with *Prolopopœia.*

A figure when we break off the courſe of our ſpeech, and ſpeak to ſome new perſon, preſent, or abſent, as to the people, or witneſſes, when it was before directed to the Judges, or Opponent.

This Diverſion of ſpeech is made theſe nine ways; *viz.* (1) To God, (2) to Angels, (3) to men in their ſeveral ranks, whether abſent or preſent, dead or alive, (4) to the adverſary, (5) to the heavenly Bodies and Meteors, (6) to the earth and things in it, (7) to the Sea and things in it, (8) to beaſts, birds and fiſhes, (9) to inanimate things.

Farnaby. Sermonem à præſenti avertit Apoſtrophe: & *auro*

Vi potitur. Quid non mortalia pectora cogit
Auri ſacra fames?

Vos Sanctiſſimi Angeli, teſtes volo meæ innocentiæ.

Quouſque tandem, Catalina, abutêre patientiâ noſtrâ?

Vos adeſte ciconiæ, & ingratitudinem hominum redarguite.

Vos

Vos agri, vos parietes obteſtor; an non ſudabatis, cùm tantum nefas hoc loco perpetrabatur?

Per Apoſtrophen Poeticam mutando caſum:

Terretur minimo pennæ ſtridore columba,
Unguibus, accipiter, ſancia facta tuis.

Engliſh Examples of Apoſtrophe.

To the people thus,

Now let me entreat any man here preſent, that thinks himſelf not exempted from the like wrong, but liable to the like prejudice, to imagine himſelf in my caſe, and to undertake for my ſake ſome few thoughts of my diſtreſs.

Herein you witneſſes are to conſult with your own conſciences, and to enter into a true examination of your own memory.

Did you mark his ſpeeches? did you note his looks?

Sometimes the occaſion is taken from ſome quality, or other thing, whereto your ſelf gives ſhew of life: as,

Hope? tell me, what ground haſt thou to hope for, &c.

Love? be aſhamed to be called Love.

Scriptural Examples of Apoſtrophe.

The Lord by his Prophet *Hoſea* having long complained of Iſrael for their high provocations againſt him, doth break off from ſpeaking of Iſrael, and turns his ſpeech to Iſrael: as,

Hoſ. 13. 9. O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.

Thus

Thus *David* having denounced Gods judgments against the Kings and Rulers of the earth in the 2. Psalm, doth presently divert his speech to the Kings and great ones themselves.

Psal. 2. 9, 10. Thou shalt break them with a rod of Iron, &c. Be wise therefore oh ye Kings, be instructed ye Judges of the earth.

Thus *Isaiah* finding the people to be rebellious, to whom he was speaking: diverts his speech to the inanimate creatures,

Isai. 1. 2. Hear oh Heavens, and give ear oh earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

David being dismayed with the number of his enemies, turns his speech to God, saying,

Psal. 3. 3. But thou, oh Lord, art a shield for me; my glory and the lifter up of my head.

See Gen. 49. 18. Psal. 33. 20, 21, 22. Judg. 5. 11.

* This figure adorneth and garnisheth speech as a rich wardrobe, wherein are many and sundry changes of garments to adorn one and the same person.

SYNONYMIA, συνωνυμία, *nominis communio, seu nomina diversa idem significantia*, a partaking together of a name, or divers words signifying one and the same thing, whereof the latter is usually explanatory to the former: derived from σὺν, [*syn*] *simul*, together, and ὄνομα, [*onoma*] *nomen* a name or word.

A *Synonymie* is a commodious heaping together of divers words of one signification.

* A figure when by a variation and change of words that are of like signification, one thing is iterated divers times.

This

This kind of Elocution is to be uſed as often as we ſee not enough in one word evidently to ſignifie the dignity or magnitude of the thing mentioned.

This figure and *Palilogia*, which ſignifies Repetition of the ſame word, are alike; and ſerve to amplifie and to excite vehement affection and paſſion, when from one thing many ways expreſſed, we faſten many ſtings as it were in the mind of the hearer.

Verba Synonymia addit rem ſignificantia eandem. *Farnaby.*

Enſes & gladii. Superátne & veſcitur aurâ
Ætherêâ, nec adhuc crudelibus occubat umbris?

Poſtravit, perculit, afflixit.
Abiit, exceſſit, evaſit, erupit.

Engliſh Examples of a Synonymie.

Wiſdom in the poor man, lies as a thing deſpiſed, rejected, oppreſſed, buried and utterly extinct. A Synonymie of words.

Is it not a certain mark and token of intolerable arrogancy and venomous envy, where the tongue is ſtill exerciſed in depraving, ſlandering, defacing, deriding and condemning of other mens words and works?

Who more worthy of renown, honour and fame, than *Caſar?* who more worthily eſteemed, beloved, reverenced and honoured than noble *Caſar?* Who amongſt men was his equal, in knowledge, underſtanding, policy and wiſdom? What was he that might be compared to him A Synonymie of ſentences,

him, either in courage of heart, in fortitude of mind, or magnanimity of nature?

Thus to describe a beautiful woman, it may be said;

She hath a most winning countenance, a most pleasant eye, a most amiable presence, a chearful aspect, she is a most delicate object, &c.

Your beauty (sweet Lady) hath conquered my reason, subdued my will, mastered my judgment.

Scriptural Examples of a Synonymie.

Isai. 19. 8. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, &c.

Psal. 18. 13. The Lord also thundred in the heavens, and the highest gave his voice, &c. Here the first sentence is repeated by the latter, but yet with other words of the same signification: for in the former is, the Lord; in the latter, the Highest; in the former, thundred; in the latter, gave his voice.

Psal. 18. 2. The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high Tower.

Prov. 1. 20. Wisdom cryeth without, she uttereth her voice in the streets.

Prov. 2. 2. So that thou encline thine ear unto wisdom; and apply thy heart to understanding, yea, if thou criest after knowledge, and liftest up thy voice for understanding, &c.

Prov. 4. 14, 15. Enter not into the path of the wicked, and go not in the way of the ungodly; avoid

avoid it, pass not by it, turn from it, and pass away.

Prov. 9. 10. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

Prov. 30. 14. The poor from off the earth, and the needy from among men.

See Prov. 5. 10, 13. 2. 11, 21. Psal. 74. 2, 7, 18. Prov. 16. 18, 23. Prov. 6. 4. 8. 34. Isa. 14. 25, &c.

HIRMOS, εἱρμὸς, *nexus, series* a bond or knot, or an heaping up of many things of different kinds: derived from εἴρω, [*heiro*] *necto, copulo*, to knit or couple together.

A figure whereby a sudden entrance is made into a confused heap of matter; or when that which might have been spoken in one word is for plainness and evidence sake mustered together, or rehearsed through many species or forms.

Diversa specie res multas congerit Hirmos: *Farnaby.*
Grammaticus, Rhetor, Geometres, pictor, aliptes, Augur, Schœnobates, Medicus, Magus; omnia novit.

English Examples of Hirmos.

All men exclaim upon these exactions, Nobles, Gentry, Commonalty. Poor, Rich, Merchants, Peasants, young, old, high, low and all cry out upon the hard impositions of these burthens.

Loves companions be unquietneſs, longings, fond comforts, faint diſcomforts, hopes, jealouſies, rages, careleſneſs, careſulneſs, yieldings, &c.

Scriptural Examples.

Iſa. 3. 16. Becauſe the daughters of Sion are haughty, and walk with ſtretched-out necks, and with wandring eyes, walking and mincing as they go; and making a tinckling with their feet.

Iſa. 1. 11. What have I to do with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beaſts: And I deſire not the blood of bullocks, nor of lambs, nor of goates, &c.

See Iſa. 1. 12, 13, 14. Rom. 1. 29, 30. Gal. 5. 19, 20, 21, 22, &c.

APOPHASIS, ἀπόφασις, *negatio*, a denying, derived from φάω, [*phao*] *dico*, to ſpeak and ἀπὸ, [*apo*] which ſometimes ſignifies a denying; or from ἀποφημι, [*apophemi*] *nego* to deny.

It is a kind of an Irony, whereby we deny that we ſay or do that which we eſpecially ſay or do.

Farnaby.

Non dico Apophaſis:
Nec ea dico, quæ ſi dicam, tamen infirmare non poſſis.
Nil dico.
Quid memorem, efferam, repetam? &c.

Engliſh

Engliſh Examples.

I ſay nothing.

Neither will I mention thoſe things, which if I ſhould, you notwithſtanding could neither confute or ſpeake againſt them.

For that this figure and the next differ only in the manner of ſpeaking; take the Scriptural Examples of both together.

PARALIPSIS, παράλειψις, [*paraleipſis*] *præteritio*, an over-paſſing, derived from παραλείπω, [*paraleipo*] *prætermitto*, *omitto*, to pretermit or leave out.

Preteritio is a kind of an Irony, and is when you ſay you let paſs that which notwithſtanding you touch at full: Or, when we ſay, we paſs by a thing, which yet with a certain elegancy we note; ſpeaking much, in ſaying we will not ſay it.

The forms of this figure are theſe, *viz.*

I let paſs. I am ſilent. I will leave out. I omit. I ſay not.

——*Taceo, mitto*, eſt Paralipſis. *Farnaby.*

Sunt hæc & alia in te falſi accuſatoris ſigna permulta, quibus ego non utor.

Præterire me noſtram calamitatem, quæ tanta fuit, ut eam ad aures L. Luculli, *non è prælio nuncius, ſed ex ſermone rumor afferret. Hîc præterire ſe ſimulat Orator ſuorum calamitatem, quam tamen ſignificantius exprimere non poſſet.*

Apophaſis is not unlike to this figure, for it differs not, unleſs in the manner of ſpeaking, and is the ſame in the matter and ſence.

Engliſh Examples of Paralipſis and Apophaſis.

I urge not to you the hope of your friends, though that ſhould animate you to anſwer their expectation.

I lay not before you the neceſſity of the place which you are to ſupply, wherein to be defective and inſufficient were ſome ſhame; I omit the envious concurrences, and ſome prepared compariſons in your countrey, which have ſome feeling with young men of fore-ſight.

I only ſay, how ſhall our promiſes give judgment againſt us, &c.

I do not ſay you receive bribes of your fellows.

I buſie not my ſelf in this thing, that you ſpoil Cities and Kingdoms, and all mens houſes.

I let paſs your thefts and your robberies.

A Scriptural Example of both figures.

Philemon v. 19. Albeit I do not ſay to thee, thou oweſt thy ſelf unto me.

PERIPHRASIS, περίφρασις, *Circumlocutio*, a long circumſtance, or a ſpeaking of many words, when few may ſuffice; derived from περιφράζω, [*periphrazo*] *circumloquor*, to utter that

that in many words which might be ſpoken in few.

* It is the uſing of many words for one thing.

* Whatſoever may be more briefly ſignified, & is with eloquence more amply manifeſted, is a *Periphraſis*. *Farnaby.*

Periphraſis is a figure when a ſhort ordinary ſentence is odly expreſt by more words; or when a thing is ſhadowed out by ſome equivalent expreſſions.

Rem circumloquitur per plura Periphraſis unam:
Trojani belli Scriptor. Chironis alumnus.

This figure is made principally four ways, *viz.*

1. When ſome notable enterpriſe, ones native country, or a ſect, or ſtrange opinion is put inſtead of the proper name, &c. as in the firſt example.

Trojani belli Scriptor. The Writer of the Trojane war, for *Homer.*

Chironis alumnus, he that was educated by *Chiron* the ſon of *Saturn*, for *Achilles.*

2. When by the Etymologie, to wit when the cauſe or reaſon of a name is unfolded: as, *Vir Sapientiæ ſtudioſus*, a man ſtudious of wiſdom, for a Philoſopher.

3. When by Annotation, that is, by certain marks or tokens ſomething is deſcribed: as,

Cubito ſe emungit, pro Salſamentario.

Anger is a vehement heat of the mind, which brings paleneſs to the countenance, burning to the eyes, and trembling to the parts of the body.

4. When by Definition a thing is described: as,

Ars ornatè dicendi, pro Rhetoricâ.

The Art of eloquent speaking, for Rhetorick.

Legum ac Civium libertatis oppressor, pro Tyranno.

An oppressor of the Laws and Liberties of the people, for a Tyrant.

Other English Examples of Periphrasis.

Thus, for, having risen early, having striven with the Suns earliness.

So instead of *Mopsa* wept ill-favouredly, *Mopsa* disgraced weeping with her countenance.

To sleep among Thieves; by this figure, thus.

To trust a sleeping life among Thieves.

When they had slept a while, thus;

When they had a while hearkened to the perswasion of sleep; where, to be inclined to sleep, is expresst by a Metaphor (which is very helpful in this form of speech) taken from one who moves and inclines by perswasion.

Thus instead of *Plangus* speech began to be suspected, it is said;

Plangus his speech began to be translated into the language of suspicion.

Scriptural Examples of Periphrasis.

2 Pet. 1. 14. To put off or lay down this Tabernacle, *i. e.* to die.

Josh.

Joſh. 23. 14. I am going the way of all the earth, for that none can eſcape it: (*i. e.*) death.

Eccleſ. 12. 3, 4. Surely I will not come into the Tabernacle of my houſe, nor go up into my bed; I will not give ſleep to mine eyes, nor ſlumber to mine eye-lids, until, &c. the ſence is, I will not reſt until, &c.

Rom. 4. 11. The Father of the Faithful, (*i.e.*) *Abraham.*

1 Tim. 2. 7. A Teacher of the Gentiles, (*i.e.*) *Paul.*

John 21. 20. The Diſciple whom Jeſus loved, (*i.e.*) *John.*

Mark 14. 25. The fruit of the Vine: (*i.e.*) Wine.

Job 18. 14. The King of terrours; (*i.e.*) death.

* METAPLASMUS, *Transformation*, It is a Figure when by reaſon of the verſe, &c. ſomething is neceſſarily changed, redundant, or deficient. * See it further in pag. 5.

PROSTHESIS, πρόθεσις, *appoſitio*, a putting of one letter to another, derived from προσίθημι, [*proſtithemi*] *appono*, to put or add unto.

A figure (contrary to *Apharesis*) whereby a letter or ſyllable is added to the beginning of a Word.

Apharesis, ἀφαίρεσις, [*aphaireſis*] *ademptio, detractio*, a taking away.

A figure contrary to *Prosthesis*, and is when a letter or syllable is taken away from the beginning of a word.

Farnaby. *Prosthesis apponit capiti, quod Aphæresis aufert.*

Examples of Prosthesis and Aphæresis.

Ut; gnatos. tetui. ruit, & non temnere divos.
Gnatus, for *natus*. *Tetuli*, for, *tuli*. *Ruit*, for *eruit*. *Temnere*, for *contemnere*.

SYNCOPE, συγκοπὴ, a cutting away. *Syncope* is a figure contrary to *Epenthesis*, and is when a letter or syllable is taken or cut away from the midst of a word.

Epenthesis, ἐπένθεσις, *interpositio*, interposition, or a putting in between.
Epenthesis is the interposition of a letter or syllable in the midst of a word.

Farnaby. *Syncope de medio tollit, quod Epenthesis infert.*

Examples of Syncope and Epenthesis.

Relligio. Mavors. Jusso. Surrexé. Repostum.
Relligio, for, *religio*. *Repostum*, for *repositum*. *Abiit*, for, *abivit*. *Petiit*, for, *petivit*. *Dixti*, for, *dixisti*.

APOCOPE, ἀποκοπὴ, *abscissio*, a cutting off.
Apocope is a figure contrary to *Paragoge*, and is when the last letter or syllable of a word is cut off or taken away.

Paragoge

Paragoge παραγωγὴ, *productio*, a making long.

Paragoge is a figure when a letter or ſyllable is added to the end of a word.

Auſert Apocope finem, quem dat Paragoge.

Examples of Apocope and Paragoge. *Farnaby.*

Ingeni. Hymen. Curru. Tyrio veſtirier oſtro.

Ingeni, for, *Ingenii. Curru*, for, *currui. Peculi*, for, *Peculii. Dicier*, for, *dici.*

ANTITHESIS, ἀντιθεσις, *Oppoſitio*, oppoſition, or ἀντιθετον, [*antitheton*] *oppoſitum*, *oppoſite*, ſet or placed againſt; derived from ἀντὶ, [*anti*] againſt, and θεσις, [*theſis*] *poſitio*, a poſition, or ſtate of a queſtion, which is derived from τίθημι, [*tithemi*] *pono*, to put.

Antheſis is ſometimes a figure, whereby one letter is put for another; and then it is the ſame with *Antiſtoichon*, which ſignifies change of letters.

Litterulam Antitheſis mutat, quod & Antiſtœchon: *Farnaby.*
Olli ſubridens, voſtrum, ſervom, faciundo.

Olli, for, *illi. Voſtrum*, for, *veſtrum. Servom*, for, *ſervum. Faciundo*, for, *faciendo.*

Antitheſis is alſo the illuſtration of a thing by its oppoſite, or the placing of contraries one againſt another, as ſpokes in a wheel; and is a Rhetorical Exornation when contraries are oppoſed

ſed to contraries in a ſpeech or ſentence; or when contrary Epithes are oppoſed, as alſo when ſentences, or parts of a ſentence are oppoſed to each other.

In bona ſegete nonnulla ſpica nequam, neq; in mala non aliqua bona.

This Exornation is of contrary words, or contrary ſentences.

1. Of *contrary words*: as,

Hujus orationis difficilius eſt exitum, quàm principium invenire.

Quiſquis ubiq; habitat, maximè nuſquam habitat.

2. Of *Sentences*: This *Antitheſis* marvailouſly delights and allures.

Obſequium amicos, veritas odium parit.

Habet aſſentatio jucunda principia, eadem exitus amariſſimos adfert.

—— *Plus hujus inopiâ ad miſericordiam, quàm illius ope ad crudelitatem.*

Cujus adoleſcentia ad ſcientiam rei militaris, non alienis præceptis, ſed ſuis imperijs non offenſionibus belli, ſed victorijs, non ſtipendijs, ſed triumphis, eſt traducta.

But that is the moſt elegant *Antitheſis*, when contrary words are oftneſt oppoſed to each other: as,

Egentes in locupletes, perditi in bonos, ſervi in dominos armabamur.

Or when contrary ſentences are oftneſt oppoſed: as,

Conferte hanc pacem cum illo bello; hujus prætoris adventum cum illius Imperatoris victoria; hujus cohortem impuram cum illius exercitu invicto; hujus libidines cum illius continentia: Ab illo

illo qui cepit conditas, ab hoc qui constitutas accipit, captas dicetis Syracusas. Verr. Act. 5.

English Examples of Antitheſis.

He is gone, but yet by a gainful remove; from painful labour to quiet reſt, from unquiet deſires to happy contentment, from ſorrow to joy, and from tranſitory time to immortality.

So well ſighted were the eyes of his mind, that by them he ſaw life in death, an exaltation in falling, glory in ſhame, a Kingdom in bondage, and a glorious light in the midſt of darkneſs.

Compare the ones impatiency with the others mildneſs, the ones inſolency with the others ſubmiſſion, the ones humility with the others indignation, and tell me whether he that conquered ſeemed not rather confounded, than he that yielded any thing diſcouraged; or ſet the ones triumph againſt the others captivity, loſs againſt victory, feaſts againſt wounds, a Crown againſt fetters; and the majeſty of courage will appear in the overthrown.

What's more odious than labour to the idle, faſting to the glutton, want to the covetous, ſhame to the proud, and good laws to the wicked?

Art thou rich? Then rob not the poor: If thou beeſt wiſe, beguile not the ſimple; if ſtrong, tread not the weak under thy feet.

Scriptural Examples of Antitheſis.

Prov. 14. 11. The houſe of the wicked ſhall be overthrown: But the Tabernacle of the upright ſhall flouriſh.

Verſe 34. Righteouſneſs exalteth a Nation: but ſin is a reproach to any people.

Iſa. 59. 9. We wait for light, but behold obſcurity; for brightneſs, but we walk in darkneſs.

Lam. 1. 1. How doth the City ſit ſolitary that was full of people! how is ſhe become as a widow! ſhe that was great among the Nations, and Princeſs among the Provinces, how is ſhe become tributary!

Prov. 29. 2. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

Prov. 29. 7. An unjuſt man is an abomination to the juſt; and he that is upright in the way, is an abomination to the wicked.

Prov. 3. 35. The wiſe ſhall inherit Glory, but ſhame ſhall be the promotion of fools.

See Iſa. 5. 20. Prov. 3. 33. 12. 23. 28. 1. 12, 24. 13, 4. 15. 1. 17. 15. Prov. 13. 7, 8.

METATHESIS, μετάθεσις, *Tranſpoſitio*, Tranſpoſition.

Tranſpoſition is a Grammar figure whereby one letter is put for another.

Farnaby. Tranſponitq; elementa Metatheſis; ut *tibi Thymbre.*

Thymbre,

Thymbre, pro Thymber; item piſtris, pro priſtis.

ECTHLIPSIS. ἔκθλιψις, *eliſio*, a ſtriking out: It is a figure of *Proſodia*, eſpecially when (*M*) with his vowel is taken away, the next word beginning with a vowel.

Synalœpha, συναλοιφὴ, [*ſynaloiphe*] *Commixtio*, a mingling together.

It is a gathering of two vowels into one ſyllable: Or a Colliſion or daſhing together of a vowel before another in divers words.

Ecthlipſis *M. vocales aufert* Synalœpha. *Farnaby.*

Examples of Ecthlipſis and Synalœpha.

Tu in me ita es, hem! in te ut ego ſum: ac tu me ibi ama, ut te ego amo hic jam.

SYSTOLE, συστολὴ, *correptio*, a ſhortning.

A figure of *Proſodia*, whereby a long ſyllable is contrary to its nature made ſhort.

This and *Synecphoneſis* are alike, whereunto *Diaſtole* is contrary.

Diaſtole, διαστολὴ, *extenſio*, extention or lengthening.

A figure of *Proſodia*, whereby a ſyllable, ſhort by nature, is made long.

Syſtole *ducta rapit*; *correpta* Diaſtole *ducit*. *Farnaby.*

Exam-

Examples of Systole and Diastole.

Ricidimus. Steterunt. Naufragia. Semisopita.

SYNÆRESIS, συναίρεσις, [*synairesis Contractio*] Contraction.

It is a contraction of two words or syllables into one.

Farnaby. *Syllaba de binis confecta* Synæresis *esto:*
Aeripides. alveo. cui. tenvis. parietis. aurea.
Seulento fuerint alvaria vimine texta.

Alvaria pro alvearia.

Diæresis, διαίρεσις, [*diæresis*] *divisio*, division.

It is a figure of *Prosodia*, and is when one syllable is divided into two parts.

Farnaby. Dividit in binas partita Diæresis unam:
Evoluisset. abeneus. evohe. materiai.
Debuerant fusos evoluisse suos.

Evoluisse, pro, evolvisse, abeneus, pro, aneus, evohe, pro, ve, materiai, pro materiæ.

ELLIPSIS, ἔλλειψις, [*elleipsis*] *defectus*, defect, or want: Derived from ἐλλείπω, [*elleipo*] *deficio*, to lack or want.

* It is somewhat like unto *Aposiopesis.*

* A figure when for expressing of passion and affection, some word (necessary in construction) is forborn: or, when in a sentence, a word is wanting,

ting, to make that ſence, which hath been ſpoken.

Dicitur Ellipſis, ſi, ad ſenſum, dictio deſit:
Non eſt ſolvendo. dicunt. quid plura? quid iſtis?

So that deficient ſpeech of *Venus Æn.* 1. carries matter of admiration with it. *Farnaby.*

Sed vos qui tandem? ubi omittitur [*eſtis.*]

And that *Pamphilus* his indignation.

Ter. Act. 1. *Scen.* 5. *Tantámne rem tam negligenter agier? ubi deeſt* [*decet.*]

Expede Herculem: ubi omittitur computes magnitudinem.

Scriptural Examples of Ellipſis.

Gen. 3. 1. And he ſaid to the woman, (*i.e.*) the devil in the Serpent.

Exod. 4. 15. Then *Zipporah* took a ſharp [ſtone or knife] which is underſtood, but not expreſt in the Original.

Numb. 14. 19. He alſo that ſhall have dominion ſhall be of *Jacob*, &c. (*i.e.*) the off-ſpring of *Jacob*.

See Numb. 16. 28. 2 Kings 19. 9. 22. 18.

Iſa. 1. 13. I cannot iniquity, (*i.e.*) I cannot bear iniquity.

Hoſ. 8. 1. Trumpet to mouth, (*i.e.*) ſet the Trumphet to the mouth.

Pſal. 6. 4. And thou Lord, how long?

ZEUGMA, ζεῦγμα, *junctura*, a joyning or coupling together: derived from ζεύγνυμι, *jungo*, to joyn or couple.

Zeugma

Zeugma is a figure of conſtruction, whereby one verb or Adjective anſwering the nearer to divers Nominative caſes or Subſtantives, is reduced to the one expreſly, but to the other by a ſupplement.

Farnaby. Suppoſitis multis ſi verbum inſerviat unum.
Aut Adjectivum, fit Zeugma: *Hîc illius arma, Hîc currus fuit. Hircus erit tibi ſalvus & hœdi.*
Vicit pudorem libido, timorem audacia, rationem amentia.

But when there is a Compariſon, or Similitude, the Verb or Adjective agrees with the former Nominative caſe or Subſtantive: as,
Ego melius quàm tu ſcribo. Ego ſicus fœnum arui.
Hoc ille ita prudentur atq; ego feciſſet.
Zeugma is made three wayes; *viz.*
1. In Perſon: as,
Ego & tu ſtudes.
2. In Gender: as,
Maritus & uxor eſt irata.
3. In Number: as,
——*Hîc illius arma, hîc currus fuit.*
Zeugma hath three kinds: *viz.*
1. *Protozeugma*, which is when the Verb or Adjective is expreſſed in the beginning of the clauſe or ſentence; and omitted after: as,
——*Sunt nobis mitia poma,*
Caſtnaeæ molles, & preſſi copia lactis.
Dormio ego & tu.

Cicero against Catalin. For neither art thou he *Cataline*, whom at any time ſhame could call back from diſhoneſty, either fear from peril, or reaſon from madneſs.

Here

Here the Verb [could call back] is the common word which is expreſt in the firſt clauſe, and underſtood in the reſt following.

2. *Meſozeugma*, when the common word is put in the middle clauſe: as,

Semper honos, nomenque tuum, laudeſque manebunt.

Ego Dormio & tu.

What a ſhame is this, that neither hope of reward, nor fear of reproach could any thing move him, neither the perſwaſion of his friends, nor the love of his countrey!

3. *Hypozeugma*, which is when the Verb or Adjective, or the common word is put in the laſt clauſe, or in the end of the clauſe: as,

Ego mihi illum, ſibi me ille anteferebat.

Ego & tu dormis.

Non Venus & vinum ſublimia pectora fregit.

The ſoundation of freedom, the fountain of equity, the ſafegnard of wealth, and cuſtody of life is preſerved by laws.

By this figure *Zeugma*, a Verb is ſometimes reduced to two Nominative caſes, and agrees with both, and then it is called a *Zeugma* of locution, not of conſtruction; as,

Joannes *fuit piſcator* & Petrus.

John was a fiſherman and *Peter*.

SYLLEPSIS, συλλῆψις, *Comprehenſio*, Comprehenſion, derived from συλλαμβάνω, [*ſyllambano*] *comprehendo*, to comprehend or contain.

A figure of Conſtruction, and is when a Nominative caſe plural is joyned to a Verb ſingular, or a Nominative ſingular to a Verb plural;

or it is a comprehenſion of the more unworthy under the more worthy.

Farnaby. Perſonam, genus & numerum conceptio triplex.
Accipit indignum Syllepſis ſub mage digno:
Tuque puerque eritis. Rex & Regina beati.

Quid tu & ſoror facitis? In Engliſh,
What do you and your ſiſter make?

Ego & mater miſeri perimus: I and my mother being miſerable, do periſh.

Tu & uxor, qui adfuiſtis, teſtes eſtote: You and your wife, who were preſent, be ye witneſſes.

Syllepſis is threefold: *viz.*

1. Of the *Perſon:* as,

Ego & pater ſumus in tuto: I and my father are ſafe.

Neque ego, neque tu ſapimus: Neither I nor you are wiſe.

Tu quid ego & populus mecum deſideret audi: Hear thou what I and the people with me do deſire.

2. Of the *Gender:* as,

Rex & Regina beati: The King and the Queen be bleſt.

3. Of the *Number:* as,

Ego cum fratre ſumus candidi: I with my brother are white.

So *Ovid. Impliciti laqueis nudus nudaque jacet:* They lye both naked faſt tyed together with cords, ſpeaking of *Mars* and *Venus* tyed together in *Vulcans* net.

DIALYTON, διάλυτον, *diſſolutum*, disjoyned; derived from διαλύω, [*dialyo*] *diſſolvo* to disjoyn.

It is all one with *Aſyndeton*.

Aſyndeton, ἀσύνδετον, *inconjunctum*, disjoyned, or without copulative; derived from the privative ἀ, and συνδετὸς, [*ſyndetos*] *colligatus*, bound together; which is derived from δέω, [*deo*] *ligo*, to bind.

A figure when in a heap or pile of words, a conjunction copulative is not only for ſpeed and vehemency, but for pathetical Emphaſis ſake left out.

Dialyton tollit junctúram, ut Aſyndeton, idq; * Articulus faciet: *Rex, Miles, plebs negat illud.*

Farnaby.

* *Articulus* hath been accounted among the Ancient Rhet. a figure, but now *Aſyndeton* ſupplies its place.

Frange toros, pete vina, roſas cape tingere nardo.

Tot res repente circumvallant, unde emergi non poteſt; vis, egeſtas, injuſtitia, ſolitudo, infamia.

Ubi ſingulæ voces aſyndítæ, ſunt emphaticæ.

Cæteros ruerem, agerem, raperem, tunderem, proſternerem.

Veni, vidi, vici.

Here if the words were copulated with conjunctions, the quick vertue, vehemency and earneſt affection of the ſpeech would languiſh and decay.

English Examples of Dialyton and Asyndeton.

Her face with beauty, her head with wisdom, her eyes with Majesty, her countenance with gracefulness, her lips with lovelinefs; where many [ands] are spared.

The King himself, the soldier, all sorts of people deny this.

By thy folly and wickedness thou hast lost thy substance, thy good name, thy friends, thy parents, and offended thy Creator.

In some places only the conjunction is put in the last place, in a Compare of three: as,

A fair woman doth not only command without entreaty, but perswade without speaking.

Her wit endeared by youth, her affection by birth, and her sadness by her beauty.

Scriptural Examples.

1 Cor. 13.4, 5, 6, 7. Charity suffereth long, envieth not, vaunteth not it self, is not puffed up, behaves not it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, &c.

2 Tim. 3.2, 3. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c.

The like also you may find in Rom. 1.29. &c. Psal. 66.1,2,3. Rom. 3.11,12. &c. 1 Thes. 5.16. &c.

POLYSYNDETON, πολυσύνδετον, *variè & multipliciter conjunctum*, diversly and many was joyned or coupled together: derived from πολὺ, [*polu*] *multum*, *valde*, very much, and συνδετὸς, [*syndetos*] *conjunctus*, joined together.

A figure signifying superfluity of conjunctions, and is when divers words are for their weightiness, (and not without an Emphasis) knit together with many copulatives.

Conjunctura frequens vocum Polysyndeton esto:
Fatáque fortunásque virûm morésque manúsque.

Liv. lib. 8. dec. 3. *Et somnus, & vinum, & epulæ, & scorta, & balneæ, corpora atque animos enervant.*

English Examples.

Over much sleep also, and wine, and banquets, and queans, and baths enervate and enfeeble the body and mind.

He was both an enemy to his Countrey, and a betrayer of his trust, and a contemner of the good laws, and a subverter of the peoples liberties and immunities.

Scriptural Examples of Polysyndeton.

1 Cor. 13. 1, 2, 3. Though I speak with the tongues of men and Angels, and have not charity, I am become as sounding brass, or a tinck-

ling cymbal, and though I have the gift of propheſie, and underſtand all myſteries, and all knowledge, yea, if I had all faith, ſo that I could remove mountains, and had not love, I were nothing.

Acts 1. 13. Where abode both Peter and James, and John, and Andrew, &c.

Gal. 4. 10. Ye obſerve days, and months, and times, and years.

The like examples you have in Rom. 8. 38, 39. Pſal. 18. 2. &c.

PLEONASMUS, πλεονασμὸς, *redundantia*, ſuperfluity: derived from πλεονάζω, [*pleonazo*] *redundo*, to abound ſuperfluouſly.

A figure whereby ſome ſuperfluous word is added in a ſentence to ſignifie emphatically the vehemency and earneſtneſs of the ſpeaker, and the certainty of the matter ſpoken.

Farnaby. Vocibus exuperat Pleonaſmus & emphaſin auget.

Auribus his audivi, oculis vidi, ore loquutus.

Cic. Accipies igitur hoc parvum opuſculum.
Ubi gentium? quo terrarum abiit?
Ter. Te interea loci cognovi.
Nilo amne vectus.
Ter. Ego hominem callidiorem vidi neminem quàm Phormionem.

Engliſh Examples.

I heard it with theſe ears.

I ſaw

I ſaw it with theſe eyes.
I ſpake the words with my own mouth.

Scriptural Examples of Pleonaſmus.

The God of all grace, out of the fountain of his rich mercy oft uſes this manner of ſpeaking, thereby to condeſcend to the weakneſs of our capacities, clear up things to our underſtandings, and beat them as it were into our dull apprehenſion: as,

Deut. 13.4. Ye ſhall walk after the Lord and fear him, and keep his Commandments, and obey his voice, and you ſhall ſerve him, and cleave unto him.

Deut. 33. 6. O fooliſh people and unwiſe, *&c.*

Prov. 27.2. Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

1 Joh. 1.1. We have ſeen with our eyes, *&c.*

So Joh. 1.3 6. 33.34,35.

Theſe Pleonaſtical inculcations are not vain, but ſerve to work things the better upon our hard hearts.

The Scripture is often exegetical; what it ſpeaks darkly in one place, it explains in another.

PARELCON, παρέλκον, *protractio*, protraction, or prolonging; derived from παρέλκω, [*parelco*] *protrabo*, to protract or prolong.

A figure when a ſyllable, or whole word is added to another in the end of it.

Farnaby. Syllabicum adjectum ſit vocis ſine Parelcon;
Quipote, nummam. etiamnum. ehodum. tu Soſia a. deſdum.

PARENTHESIS, παρένθεσις, *interpoſitio*, interpoſition, or an inſerting between: derived from παρεντίθημι, [*parentithemi*] *infero, interjicio:* to interpoſe, or caſt between.

Parentheſis is a form of ſpeech or a clauſe comprehended within another ſentence, which (though it give ſome ſtrength) may very well be left out, and yet the ſpeech perfect, or the ſenſe ſound.

Herein are two rules obſervable, *viz.*

1. Let it neither be long nor frequent, becauſe then it will render the ſentence obſcure.

2 Let it be very ſeldome that one *Parentheſis* be inſerted within another.

Farnaby. Membrum interjecto ſermone Parentheſis auget.
Credo equidem (nec vana fides) genus eſſe Deorum.

Horat. *Cætera de genere hoc (adeò ſunt multa) loquacem.*
Delaſſare valent Fabium.

Engliſh Examples.

Sometimes a *Parentheſis* makes your diſcourſe more graceful and intelligible: as,

Tell me ingenuouſly (if there be any ingenuity in you) whether, &c.

That

That what his wit could conceive(and his wit can conceive as far as the limits of reaſon ſtretch) well as directed to the ſetting forth of his friend, &c.

And indeed all Parentheſes are in extreams, either graces or foyls to a ſpeech;

If they be long they ſeem interruptions, and therefore at the end of them muſt be a retreat to the matter, called *Antanaclaſis*, in which figure you ſhall find examples of ſuch Parentheſes as require a retreat to the matter.

A *Parentheſis* is often put in, when the ſpeaker ſuppoſing that the hearer may demand a reaſon of, or make an objection to what he ſaith, preventeth him by an interpoſition expreſſed before the ſentence be all ended: ſo that hereby it may appear that a *Parentheſis* ſerves to confirm the ſaying by the interpoſition of a reaſon, and to confute the objection by the timely prevention of an anſwer: Alſo where the ſentence may ſeem dark, or doubtful, it puts in a ſhort annotation or expoſition to give light, and to reſolve the doubt.

Scriptural Examples of Parentheſis.

2 Cor. 11. 23. Are they Miniſters of Chriſt? (I ſpeak as a fool) I am more, &c.

Iſa. 7.23. At that time all vineyards (though there were a thouſand vines in one, and ſold for a thouſand ſilverings) ſhall be turned into bryars and thorns.

EVO-

EVOCATIO, Evocation or calling forth.

* It is an immediate reduction of the third perſon either to the firſt or ſecond.

* *Evocation* is a figure of conſtruction, and is when the Nominative Caſe to a Verb of the third Perſon is ſet before a Verb of the firſt or ſecond Perſon, which draws, and as it were calls it away to its own impropriety: or,

When as the firſt or ſecond Perſon doth immediately call unto it ſelf the third; they do both become the firſt or ſecond Perſon.

Farnaby. Perſonam ad primam revocatur ſive ſecundam

Tertia: *Qui legis hæc. Populus ſuperamur ab uno.*

* *Ego pauper laboro; tu dives ludis.*

Where note that the Verb muſt agree with the Perſon calling; as may yet further appear; *viz.*

Ego tuæ deliciæ iſtuc veniam.

Magna pars ſtudioſorum amœnitates quærimus; A great part of us ſtudents do ſeek pleaſures.

PARATHESIS, παράθεσις, *appoſitio*, appoſition, or a putting of one thing to another; derived from παρατίθημι, [*paratithemi*] *appono*, to put or add unto.

Appoſition is a continued or immediate Conjunction of two Subſtantives of the ſame caſe, by the one whereof the other is declared: as,

Urbs Roma, the City *Rome*.

And it may be of many Subſtantives: as,

Marcus Tullius Cicero.

Appoſition

Appoſition is a figure of Conſtruction, (which the Ancients called *Interpretation* or *Declaration*) whereby one Noun Subſtantive is for Declaration and diſtinction ſake added unto another in the ſame caſe: as,

Flumen Rhenus, the flood Rhenus.

Et Caſu Subſtantiva apponuntur eodem.
Turba moleſta proci. Mons Taurus. Fons Aganippe. Farnaby.

This figure is made for a threefold conſideration: *viz.*

1. For the reſtraining of a generality: as,
Animal equus, a living creature, an horſe.
2. For the removing of equivocation: as,
Taurus Mons Aſiæ.
Lupum [*piſcem*] *non vidit Italiæ.*
3. For the attribution of ſome property: as,
Eraſmus, vir exactiſſimo judicio: Eraſmus, a man of moſt exact judgment.
Nierus, adoleſcens inſigni formâ: Nierus, a ſtripling of an excellent beauty.

A Scriptural Example of Paratheſis.

John 14. 22. Judas ſaith unto him, not Iſcariot, Lord how is it that thou, &c.

ANTIPTOSIS, ἀντίπτωσις, *caſûs pro caſu poſitio*, the putting of one caſe for another, derived from ἀντὶ, [*anti*] *pro*, for, and πτῶσις, [*ptoſis*] *caſus*, a caſe.

It is a poſition of one caſe for another,

A figure of conſtruction, and is when one caſe is put for another, and ſometimes with a very good grace.

Antiptoſis amat pro caſu ponere caſum: *Urbem quam ſtatuo veſtra eſt.* b *Trabéate ſalutas.* The City which I mean is yours.

Farnaby. b *Trabeate* the Vocat. for *trabeatus*, the Nominative. The Nom. for the Genitive. The Dat. for Accuſ. Abl. for Dat.

Sermonem quem audiſtis non eſt meus; The talk which you have heard is not mine.

Ariſtotelis libri ſunt omne genus eloquentia referti; for *omnis generis.*

Terence: *Nam expedit bonas eſſe vobis*; *vobis*, for *vos.*

Virg. *Hæret pede pes, denſúſque viro vir*; *pede*, *pro pedi.*

But this figure and *Hypallage* are found rather to excuſe the licenſe or the error of Authors, than to ſhew that we may do the ſame.

Scriptural Examples.

Rev. 3. 12. Him that overcometh will I make a pillar, &c.

Rev. 1. 5. Luke 1. 55.

HELLENISMUS, ἑλλωϊσμὸς, *Græcorum imitatio, Sermo Græcanicus, Græciſmus ſeu proprietas Græcorum verborum*; A Græciſm or ſpeech after the manner of the Greeks, derived from ἕλλω [*Hellen*] *Deucalion*'s ſon, from whom the Greeks are called ἕλλωνες [*Hellenes*] from whence ἑλλωϊζω, [*Hellenizo*] *Græcè loquor*, to ſpeak after the manner of the Greeks.

A Græciſm or an imitation of the Greeks in phraſe or conſtruction, or a ſpeech after the manner of the Greeks: which is,

When

When the conſtruction proper to the Greek tongue is uſed in another language.

Helleniſmus erit phraſis aut conſtructio Græca:

Deſine clamorum. fallunt. ardebas Alexin.

Nobis non licet eſſe tam diſertis.
(Terentius: Utrique vobis expedit eſſe bonas)
——dediciſſe fideliter artes
Emollit mores.
Virg. *Cui nec certaverit ulla.*
Hor. *Deſine curarum; pro à curis.*

This Græciſm *Edm. Spencer* uſes alſo not unelegantly in the Engliſh tongue, as, *Ed. Spencer ch.* 13.

For not to have been dipt in Lethe Lake,
Could ſave the * ſon of *Thetis* from to die.
* *Achilles.*

Tmeſis, τμῆσις, *Sectio*, a Section or dividing, derived from τέμνω, [*temno*] or τμάω, [*tmao*] *ſeco, ſcindo*, to cut or divide.

Tmeſis is a figure whereby the parts of a compound or ſimple word are divided by the interpoſition of another.

Compoſitæ in partes eſt Tmeſis ſectio vocis: *Farnaby.*
Quæ mihi cunque placent. Septem ſubjecta triones.

Hor. *Eſt quadam prodire tenus, ſi non datur ultra.*
i. e. *licet quadantenus prodire.*
Plaut. *Sed næ ego ſtultus, qui rem curo publicam.*
i. e. *qui rempublicam curo.*

HEN-

HENDIADYS, ἐνδιάδυς, of ἐνδιάδω, [*bediadno*] *unius in duo ſolutio*, a dividing of one thing into two: derived from ἔδω, [*edo*] *corrodo*, to bite or gnaw in ſunder, *quaſi* ἓν διὰ δυοῖν, [*hen dia duoin*] *unum per duo*, one thing by two.

Hendiadys is a figure whereby one thing is divided into two, or when one thing is expreſſed by more words.

Farnaby. Hendiadys unum in duo ſolvit, mobile fixum
Dans: *auro & pateris. Chalybem frenóſq; momordit.*

Pateris & auro, i. e. *aureis pateris.*
Chalybem frenóſq; &c. i. e. *frænos chalybeos.*
In regione & umbrâ mortis, i. e. *regione umbroſâ mortis.*

Engliſh Examples.

Cups of gold, *i. e.* golden cups.
In the Region and ſhadow of death, *i. e.* in the ſhady region of death.

Scriptural Examples of Hendiadys.

Gen. 19. 24. And Jehovah rained upon Sodom and Gomorrah brimſtone and fire, *&c.* i. e. firie and burning brimſtone, or ſulphurous fire. See Gen. 1. 26.

Jer. 29. 11. *Ad dandum vobis finem & expectationem*, i. e. *finem expectatum.*

Matth. 4. 16. They that ſate in the Region and ſhadow of death, *i. e.* in the ſhady region of death.

Matth.

Matth. 20. 20. Then came the mother of *Zebedees* children with her ſons, worſhipping him and deſiring, *&c.* (*i. e.*) deſiring by worſhipping.

ENALLAGE, ἐναλλαγὴ, *Ordinis permutatio*, a change of order; derived from ἐναλλάττω, [*enallatto*] *permuto*, to change one thing for another; or from ἔναλλος, [*enallos*] *inverſus & præpoſterus*, turn'd upſide down and diſorderly.

A figure whereby the Number or Gender, Mood, Perſon, or Tenſe are changed, or put one for another.

Perſonam, numeram, commutat, Enallage tempus, — *Farnaby.*

Cumque modo genus; ut, *Pereo a quod charius eſt mi.* — *Enal. Gen. a Pro qui mihi charior ſum.*

Ni faciat vici, præſto eſt, hinc ſpargere voces, — *Enal. Numeri.*

Ovid. *Et fleſti, & noſtros vidiſti flentis ocellos.*

Flentis, pro flentium, niſi noſtros pro meos dixeris.

Cicero ad Trebat. *Sed valebis meâque negotia videbis, méque diis adjuvantibus ante brumam expectabis: pro Vale, vide, expecta.* — *Enal. Modi.*

The future Tenſe of the Indicative being put for the Imperative Mood.

Ter. in Phor. *Si quis me quærit rurſus, præſto eſt, deſine: pro, præſto ſum; nam de ſe loquitur.* — *Enal. Perſ.*

Virg. *Omnis humo fumat Neptunia Troja, pro fumavit.* — *Enal. Temporum.*

The Preſent Tenſe being put for the Preterperfect.

Scrip-

Scriptural Examples of Enallage.

Enal. of the Number. This change of order is sometimes of the *Number:* as,

Psal. 14. 1. The fool hath said in his heart, There is no God: They are corrupt, they have done abominable works, &c.

See Exod. 20. 2. Prov. 1. 11. Matth. 1. 21.

Here the singular is put for the plural number; or on the contrary.

Enal. of the Gender. Thus in Isa. 3. 12. Women shall bear rule over them, &c. (*i. e.*) effeminate men shall, &c. The Feminine Gender put for the Masculine, effeminate men are called women.

Enal. of the Tense. Psal. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, &c. (*i. e.*) whose heart, affections, and will God hath so renewed, that he will not walk in their counsel, &c. where the present is put for the future tense. See Matth. 24 40.

Enal. of the Person. Psal. 18. 29. For by thee I have run through a Troop: and by my God have I leaped over a wall.

Deut. 32. 15. But *Jesurun* waxed fat, and kicked: thou art waxed fat, &c. the like example you have in Gen. 49. 4.

SYNTHESIS, σύνθεσις, *Compositio*, Composition, or a joyning together; derived from συντίθημαι, [*Syntithemi*] *compono*, to compose or put together.

It is a construction made for significations sake, or a speech congruous in sense, not in voice.

It

It is a figure of construction, whereby a Noun collective singular is joyned to a Verb plural.

Of others it is also called a figure whereby two words are joyned into one by a sign of union.

Syntheſis eſt ſenſu tantum, non congrua voce: *Turba ruunt. aperite aliquis. pars maxima caſi.* *Farnaby.*

Gens armati; a Nation or people armed.

Sometimes it is made in *Gender* only: as,

Elephantus gravida, an Elephant great with young.

Or for ſupplements ſake: as,

Centauro in magna; where the word *puppi*, or ſhip is underſtod.

Sometimes it is made both in *Gender* and *Number*: as,

Pars merſi tenuêre ratem. Part being drowned, held the oar.

Laudem ſemper-florentis Homeri.

Monti-feriens fulmen.

Engliſh Examples of Syntheſis:

The tempeſt-toſſed Seas.

The earth-incircling Ocean.

The Green-mantled Earth.

A Henven-fall'n ſtar.

A Rock rending whirlwind.

Marble-hearted cruelty.

ANASTROPHE, ἀναστροφὴ, *præpoſtera rerum collocatio*, a præpoſterous placing of words or matter; derived from ἀναστρέφω [*anaſtrepho*] *retro verto*, to turn back.

A figure whereby words which ſhould have been precedent, are poſtpon'd:

Farnaby. Digna præire ſolet poſtponere Anaſtrophe verba:
Tranſtra per. Italiam contra. Maria omnia circum.

HYPERBATON, ὑπερβατον, *Tranſgreſſio*, Tranſgeſſion, or a paſſing over, derived from ὑπερβαινω, [*hyperbaino*] *tranſgredior*, to paſs over.

By Rhetoricians it is called a tranſpoſed order of words; ſuch as the cauſe and comlineſs of ſpeech often requires.

Hyperbaton is a figure when words are for elegancy and variety tranſported from the right order of conſtruction, (which is the plain Grammatical order) into another handſomer and more fit order: or,

When words agreeing in ſence are in ſite or placing disjoyned:

Eſt vocum inter ſe turbatus Hyperbaton ordo:
Vina, bonus quæ deinde cadis onerarat Aceſtes.
Littore Trinacrio, dederatq, abeuntibus heros,
Dividit.

But this figure and *Antiptoſis* are found rather to excuſe the licenſe or the error of Authors, than to ſhew that we may do the like.

Scriptural Examples of Hyperbaton.

Farnaby. Epheſ. 2.1. And you hath he quickned who were dead in treſpaſſes and ſins.

Epheſ.

Ephes. 5.3. But fornication and all uncleanneſs or covetouſneſs, let it not be once named amongſt you, as becometh Saints.

Ephes. 1.14. Which is the earneſt of or inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

HYPALLAGE, ὑπαλλαγὴ, *immutatio*, a changing; derived from ὑπὸ [*hypo*] *in* and ἀλλάττω, [*allatto*] *muto*, to change.

A figure when the natural order of the words is changed, as when two words change their caſes, or when words are altered among themſelves.

Caſu tranſpoſito ſubmutat Hypallage verba: *Farnaby.*
Impia trabs videt hos ortus, dare claſſibus auſtros:
For *dare claſſes Auſtris.*

Et gladium vaginâ vacuum in urbe non vidimus:
For *vaginam gladio vacuam.*

Scripture Examples of Hypallage.

Job. 17.4. Thou haſt hid their heart from underſtanding, *i.e.* thou haſt hid underſtanding form their hearts.

Iſa. 5.30. The light ſhall be darkened in the Heavens thereof, *i. e.* the heavens in the light thereof.

Pſal. 104.4. Who maketh his Angels ſpirits, *i.e.* the ſpirits his Angels or Meſſengers.

Heb. 3.13. Through the deceitfulneſs of ſin, *i.e.* by deceitful ſin.

See Iſa. 1. 3. Pſal 80. 6. Amos 5.16. Prov. 7.22.

HYSTEROLOGIA, ὑστερολογία, *dictio præpoſtera*, a præpoſterous or diſorderly ſpeech, when that which by order ought to have been ſpoken firſt, is brought in laſt.

It is otherwiſe called *Hyſteron Proteron*, ὕστερον πρότερον, *poſt remum primum*, the laſt firſt: derived from ὕστερος, [*hyſteros*] *poſtremus*, the laſt or hindmoſt, and λόγος, [*logos*] *verbum*, a word or ſpeech.

It is called in the Engliſh phraſe, The Cart before the Horſe.

A figure when in a ſpeech that which in courſe of nature ought to have preceded, is brought in laſt.

Lavenæ. Hyſteron & Proteron ſive Hyſterologia ſecundo

Prima loco ponit: *Lavinàq; littora venit.*
Detrudunt naves ſcopulo. nutrit peperitq;

Valet atq; vivit.
Poſtquam altos tetigit fluctus, & ad æquora venit.

Engliſh Examples.

The ſhip arrived at the Lavinian ſhore: it came foul of the Rock.

She nouriſhed and preſerved him, ſhe brought him forth into the world.

He is in health and alive.

Scriptural Examples of Hyſterologia.

The order of time is not always kept in Scripture; but ſometimes that which wa done laſt is placed

placed first; The Saints looked more at the substance than at small circumstances in their writings; and therefore the placing of things in Scripture must not be strictly urged; for it is usual by this figure of anticipation of time to relate that first which either as to course of nature, or as to the time of accomplishment, should have had the last place: as appears by Joh. 11.2. compared with ch. 12. v. 3.

Psal. 7. 14. He travelleth with iniquity, and hath conceived mischief: here note that the birth is set before the conception.

Luke 4. 9. The Devils leading up of Christ unto the top of the pinnacle of the Temple, is mentioned after his taking him up into the exceeding high mountain: and yet that preceded this, as appears by Mat. 4. 5. 8.

See Gen. 11. 1. 30. 22, 23. Isa. 38. 21, 22.

SYNCHORESIS, συγχώρησις, *Concessio*, Concession or granting of an argument: derived from συγχωρέω [*synchoreo*] *concedo*, to grant.

A figure when an argument is Ironically or mockingly yielded unto, and then marred with a stinging retort upon the objector.

This form of speech delights most, either when that which we grant is prejudicial to, and stings the objector, as in controversies it often happens; or when the argument granted brings no loss unto him that grants it.

Sit Sacrilegus, sit fur, sit flagitiorum omnium vitiorumq; princeps: at est bonus Imperator.

Sint Christiani pauperes, sint mundo immundo exosi; sunt tamen cœli hæredes.

Cum adversarium pungimus; ut,

Habes igotur Tubero, quod est accusatori maxime optandum, confitentem, se in ea parte fuisse, quâ te Tubero, quâ virum omni laude dignum patrem tuum. Itaque prius de vestro delicto confiteamini necesse est, quam Ligarii ullam culpam reprehendatis.

English Examples.

I admit you are resolute; I grant your determination is immoveable, but it is in things directly repugnant to the grave advice of your knowing friends and in things of a great tendency to your utter undoing.

They are proud, vain, disobedient, I acknowledge it; yet they are our children.

Scriptural Examples of Synchoresis.

James 2.19. Thou believest that there is one God, thou dost well: the Devils also believe and tremble.

Eccles. 11.9. Thus *Solomon* also checks the young mans folly: Rejoyce O young man in thy youth, and let thy heart chear thee, &c. and walk in the wayes of thy heart, &c. But know thou, &c.

Here first you have an Ironical concession, but after this, a stinging [but] which marrs all.

The like examples you may find in 2 Cor. 4. 8. Rom. 11. 19, 20. 1 Cor. 1, 2, 11. 2 Cor. 12. 16, 17.

AN-

ANTHROPOPATHIA, ἀνθρωποπάθεια, *humanus affectus*, humane affection: derived, from ἄνθρωπος, [*anthropos*] *homo*, a man, and πάθος, [*pathos*] *affectus*, affection: or rather from ἀνθρωποπαθέω, [*anthropopatheo*] *humano more afficior, aut loquor*, to be affected with, or to ſpeak after the manner of men.

It is an attributing to God humane affections, or it is a ſpeaking after the manner of men.

A Metaphor whereby that which properly is agreeable to the creatures, and eſpecially to man, is by the ſome ſimilitude transferr'd unto the Creator and heavenly things.

This is very frequent in Scriptures, when it ſpeaks of God after the manner of men, and by bodily things ſets forth the divine excellencies, of the ſpiritual and eternal being.

This Metaphorical form of ſpeech is alſo by others called *Syncatabaſis*, *condeſcenſio*, condeſcenſion, for that in Holy Writ the Lord doth as it were deſcend unto us, and under humane things reſembles and expreſſes heavenly myſteries unto our capacities.

Thus the Lord is ſaid to have a face in Pſal. 116.11.17.15. and eyes, in Pſal. 11. 4. to ſignifie his omniſcience; bowels in Iſa. 63.15 and a boſome in Pſal. 74. 11. to denote unto us his infinite mercy and moſt ardent love.

Thus in Pſal. 48.14. he is ſaid to be his peoples guide even unto death; and in Pſal. 62.7. the rock of their ſtrength and their refuge, in Pſal. 18.2. their buckler and the horn of their ſalvation; Thus in Pſal. 17.8. he is ſaid to have wings, to ſhew his care and protection of his people.

These and such like are the condescensional characters of comfort, whereby we may easily read and plainly understand the goodness and rich mercy of the incomprehensible Jehovah.

Thus the Lord also in respect of his adversaries is by this Metaphor pourtrayed with letters of a contrary signification; as, a Gyant to wound, a Judge to condemn, and a fire to consume.

EXEGESIS, ἐξήγησις, *explicatio*, explication or Expolition: derived from ἐξηγέομαι, [*exegoumai*] *explico*, to explain or expound.

Exegesis is a figure very usual in Scripture, when those things which were first spoken more darkly, are afterwards in the same sentence manifestly explained: or,

When a thing spoke in one member of a sentence, is by way of explication and confirmation repeated in the latter part of it.

An English Example.

Time at one instant seeming both short and long, short in the pleasingness in calling to mind, long in the stay of his desires.

Scriptural Examples.

Rom. 11. 7, 8. God hath given them the spirit of slumber: what's that? Eyes that they should not see, and ears that they should not hear.

Isa. 51. 2, 2. Look unto the Rock, whence ye are hewen: look unto *Abraham* your father, &c

Rom.

Rom.7.18. For I know, that in me, that is to ſay, in my fleſh, dwelleth no good thing.

Iſa.1.2,3. The latter part of the third verſe expounds the ſecond verſe, &c.

Iſa.1,22,23. Thy ſilver is become droſs: thy wine is mixt with water: (*i. e.*) Thy Princes are rebellious and companions of thieves, &c.

Prov.3.3. Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

The like in Pſal. 17. 1. 10. 1. 6, 8, 9. 35. 1: 23. 18. 2, 3. Ezech. 6. 12, 13. 2 King. 20. 3. Prov. 30. 3. Deut. 7. 3. 2 Tim. 1. 2, 3, &c. Jonah 2. 3, 4, 6. 1 Cor. 5. 9. 2 Tim. 4. 6.

SYNCRISIS, συγκρισις, *Comparatio*, a Compariſon; derived from συγκρινω, [*ſyncrino*] *comparo*, to compare.

1. *Syncriſis* is a compariſon of contrary things, and divers perſons in one ſentence.

2. *Comparatio* is a form of ſpeech, which by apt ſimilitude ſhews that the example brought in is either like, unlike, or contrary: like things are compared among themſelves; unlike, from the leſs to the greater in amplifying, and from the greater to the leſs in diminiſhing; and contraries by oppoſing one another.

Engliſh Examples of Syncriſis.

The ſubtle commit the fault, and the ſimple bear the blame.

He that prefers wealthy ignorance before chargeable ſtudy, prefers contempt before honour, darkneſs before light, & death before life.

Scrip-

Scriptural Examples of Syncriſis.

Luke 23.39,40,41. There you have the guilty oppoſed to the juſt, and injurie to equity; in theſe words, ſaith the believing thief to the other thief, We indeed are juſtly here, for we receive the due reward of our deeds, but this man (meaning Chriſt) hath done nothing amiſs.

Iſa. 65. 12, 14. Behold, my ſervants ſhall eat, but ye ſhall ſuffer hunger; my ſervants ſhall drink, but ye ſhall abide thirſt: Behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry through ſorrow of heart, and ſhall howl through vexation of ſpirit.

Many of *Solomon*'s Proverbs are compounded and garniſhed with this Exornation: as,

Prov. 10.25. As the whirl wind paſſeth, ſo is the wicked no more: but the righteous is an everlaſting foundation, 19.10.

Prov. 14.1 Every wiſe woman buildeth her houſe: but the foliſh plucks it down with her hands.

10.1. A wiſe ſon maketh a glad father: but an indiſcreet ſon is an heavineſs to his mother.

3.33. The curſe of the Lord is in the houſe of the wicked: but he bleſſeth the Tabernacle of the juſt.

Engliſh and Scriptural Examples of Comparatio:

1. Compariſon of like things: as,

Each book ſent into the world, is like a Barque

Barque put to Sea, and as lyable to cenſures, as the Barque is to foul weather. *Herbert.*

In the greeneſt graſs is the greateſt Serpent: in the cleareſt water the ugliеſt toad: in the moſt curious ſepulchre are incloſed rotten bones: the Eſtrich carries fair feathers, but rank fleſh.

2 Tim. 3. 8. As Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the Truth; men of corrupt minds, reprobate concerning the faith.

2. Compariſon of unlike things: as

Brutus put his ſons to death, for conſpiracy of Treaſon: *Manlius* puniſhed his ſon for his vertue.

Matth. 6. 26. Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better than they!

3. From the leſs to the greater: as,

Heb. 9. 13, 14. For if the blood of Bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifie to the purifying of the fleſh: how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead words to ſerve the living God?

The like examples are in Matth. 10. 25. 6. 30.

4. From the greater to the leſs: as,

2. Pet. 2. 4 If God ſpared not the Angels that ſinned but caſt, them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment, &c. much leſs will he ſpare the wicked, who walk after the fleſh in the luſts of uncleanneſs.

1 Pet. 4. 18. If the righteous scarcely be saved, where shall the ungodly and the sinner appear.

SIMILITUDO, a Similitude: It is a form of speech whereby the Orator or speaker compares one thing with the other by a similitude fit to his purpose. This exornation yields both profit and pleasure, profit by its perspicuity, and pleasure by is proportion.

A *Similitude* is a *Metaphor* dilated, or enlarged, and a *Metaphor* a *Similitude* contracted.

English Examples of a Similitude.

As it makes no matter whether you lay a sick man in a bedsted made of plain wood, or in a bedsted guilded and garnished with gold; for withersoever you remove him, he carries his disease with him: even so is it all one, whether the mind which is sick with insatiable avarice, be placed in riches or in poverty; for while the disease hangs still upon it, it finds no rest.

This comfort in danger was but like the honey that *Sampson* found in the Lions jaws, or like lightning in a foggy night.

Scriptural Examples.

[a] Note that similitudes are rather to make dark things plain, than to prove any doubtful thing; similitudes are not argumentative; as appears by the parable of the unjust Steward, in Luk. 16. 6, 7, &c.

Prov. 26. 1. As snow in Summer, and as rain in

in Harveſt; ſo honour is not ſeemly for a fool.

Verſ. 14. As the door turneth upon his hinges, ſo doth the ſlothful upon his bed.

Prov. 28. 15. As a roaring Lyon, and a ranging bear; ſo is a wicked ruler over the poor people.

DISSIMILITUDO, Diſſimilitude.

Diſſimilitude is a form of ſpeech, whereby divers things are compared in a diverſe quality.

An Example of Chryſoſtom.

If we have any diſeaſe in our body, we uſe exerciſe, and all other means, that we may henceforward be delivered and free from it; but being ſick in ſoul, we diſſemble and make delay: we leave the fountain uncured, and count neceſſary things ſuperfluous.

Scriptural Examples.

Luke 9.58. The foxes have holes, and the fowls of the air have neſts, but the Son of man hath not where to lay his head.

Jer. 8.7. The Stork in the air knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming; but my people know not the judgment of the Lord, &c.

The like in Iſai. 1.3, &c.

HOMO-

HOMOEOPTOTON, ὁμοιόπτωτον, *similiter cadens, similes casus habens*, falling out alike or having cases alike: derived from πίπτω, [*ptoo*] *cado*, to fall out or happen, and ὅμοιος, [*homoios*] *similiter*, alike.

It is a Rhetorical Exornation whereby in the Latine tongue divers clauses end with like cases: But in respect of the English, which is not varied by Cases, it my be called, setting of divers Nouns in one sentence which end alike, with the same letter or syllable.

A Latine Example of Homœoptoton.

Pomp. *Non enim illæ sunt solæ virtutes imperatoriæ, quæ vulgo existimantur, labor in negotiis, fortitudo in periculis, industria in agendo, celeritas in conficiendo, consilium in providendo.*

English Examples.

In activity commendable, in a Commonwealth profitable, and in war terrible.

Let thy Countrey be served, thy Governours obeyed, and thy Parents honoured.

Art thou in poverty? seek not principality, but rather how to relieve thy necessity.

Fooliſh pity undoes many a City.

A friend in need is a friend indeed.

Scriptural Examples of Homœoptoton.

Prov. 16. 12. It is an abomination to Kings to commit wickedness: for the throne is established by righteousness:

Prov.

Prov. 16.32. He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a City.

Isa. 11.5. And righteousnes shall be the girdle of his loyns, and faithfulnes the girdle of his reins.

See Epistrophe.

HOMOEOTELEUTON, ὁμοιοτέλευτον, [*homoioteleuton,*] *similem finem habens, aut similiter desinens,* ending alike: derived from τέλευτον, [*teleuton*] *ultimum,* the last and ὁμοίως, [*homoios*] *similiter,* alike.

A figure when divers parts or members of a sentence end alike: this Exornation for the most part shuts up the clauses of the sentence either with a Verb or an Adverb.

Latin Examples.

Quàm celeriter Pompeio duce belli impetus navigavit? qui Siciliam adiit, Africam exploravit, inde Sardiniam cum classe venit.

Cicer. pro. Pomp. *Ut ejus voluntatibus non solùm cives assenserint, socii obtemperârint, hostes obedierint, sed etiam venti tempestatesq; obsecundârint.*

English Examples.

He is looked upon as an eloquent man, who can invent wittily, remember perfectly, dispose orderly, figure diversly, pronounce aptly, confirm strongly, and conclude directly.

No marvel, though wisdome complains that she is either wilfully despised, or carelesly neglected, either openly scorned, or secretly abhorred.

Scrip-

Scriptural Example of Homoeoteleuton.

Isa. 13. 16, 20, 21. Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.

Neither shall the Arabian pitch tent there; neither shall the shepheards make their folds there, but wild beasts of the desert shall lie down there, &c.

Isa. 40. 2. Cry unto her that her warfare is accomplished, that her iniquity is pardoned, &c.

COMPAR, even, equal, alike:

It is of Grecians called *Isocolon* and *Parison.*

It is an even gait of sentences answering each other in measures interchangeably.

A Rhetorical Exornation whereby the parts of a sentence do consist almost of the like number of syllables; or when the words of a sentence match each other in rank, or the parts accord in a fit proportion; which is, when the former parts of a sentence or oration are answered by the latter, and that by proper words respecting the former.

Latine Examples

Sic ergo in Pompejana: *Qui plura bella gessit, quàm cæteri legerunt: plures provincias confecit quâm alii concupiverunt.*

Ibid. *Extrema hyeme apparavit, ineunte verò suscepit: media æstate confecit.*

Idem pro Sylla: *Permitto aliquid iracundiæ tuæ, do adolescentiæ, cedo amicitiæ, tribuo parenti.*

English

Engliſh Examples.

He left the City garniſhed, that the ſame might be a monument of victory, of clemency, of continency; that the men might ſee what he had conquered, what he ſpared, what he had left. *Cicero.*

If you compare the parts of the latter clauſes with the former, you will find that they are fitly matched.

My years are not ſo many, but that one death may conclude them; nor my faults ſo many, but that one death may ſatisfie them.

Save his gray hairs from rebuke, and his aged mind from deſpair: where gray hairs, aged mind, rebuke and deſpair, anſwer each other.

It connects contraries: thus,

An innocent although he be accuſed, he may be acquitted; but the guilty, except he be accuſed he cannot be condemned.

Scriptural Examples of Compare.

Amos 5. 24. Let equity run down as waters, and righteouſneſs as a mighty ſtream.

Iſa. 1. 5. The Oxe knoweth his owner, and the Aſs his Maſters crib, &c.

Prov. 18. 18. The lot cauſeth contentions to ceaſe; and parteth between the mighty.

Prov. 21. 17. He that loveth pleaſure ſhall be a poor man: he that loveth wine and oyl, ſhall not be rich.

Verſ. 18. The wicked ſhall be a ranſom for

the righteous; and the transgressor for the upright.

See the like in Prov. 15. 8. Prov. 19. 29. 20. 29. 8. 10. 3. 11. 4. 12. 21. 8. 10. 1. 12, &c. Isa. 29. 1. Prov. 11. 9, 17, 19, 20.

PARABOLA, παραβολὴ [*parabole*] a parable, or a similitude of a thing: derived from παραβάλλω, [*paraballo*] *confero, comparo, assimilo*, to confer, resemble, or make comparison.

A *Parable* is as it were a shadow that goes before the truth: and is by nature a comparison of things that differ, made under some similitude.

It is said to be a similitude, when by some comparison we make known that which we would have to be understood.

So we say a man to be made of Iron, when we would be understood to speak of a cruel hard-hearted and strong man.

It is a comparing signifying a similitude, (or a comparative speech) tending to the explanation and perspicuity of the things under it: or it is a similitudinary speech, whereby one thing is uttered and another signified.

These are English Parables, or Similitudes.

As a vessel cannot be known, whether it be whole or broken, except it have a liquor in it: so no man can be throughly known what he is, before he be in authority.

If we need look so far back for an example, we may see this truth verified in *Hazael*: Compare 2 King. 8. 13. with ch. 13. v. 22.

Like as it is a shame for a man that would hit the

the white, to miſs the whole But, even ſo it is a ſhame for him that thirſts after honour, to fail of Honeſty. This is a ſaying of a Heathen Philoſopher.

A Parable in the Goſpel ſignifies an Ænigmatical or Allegorical compariſon, as alſo an Allegory and *Ænigma*.

A parable muſt be expounded and no further ſtrained than things agree with the principal intention, ſcope and drift of the ſpirit of God in that Scripture: as Matth. 20. 1, 2. &c. where the ſcope is, God is not a debtor unto any man.

In parables we muſt always look more to the ſenſe and ſcope, than to the letter.

Note that in a Parable there are three things eſſentially conſiderable; *viz.*

1. *Cortex*, the rind or ſhell; that is the words and terms.

2. *Radix*, the root or the ſcope unto which the Parable tends.

3. *Medulla*, the marrow, that is, the myſtical ſenſe of the Parable; or the fruit which may be gathered from it.

Matth. 24. 32. As from the budding and ſprouting of trees, ye may know that Summer is nigh, ſo likewiſe ye when ye ſhall ſee the ſigns of the Son of man, know that his coming is near, even at the doors: ſo in Mark 3. 23.

Matth. 13. 33. The Kingdom of Heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

Here the former part of the Parable is that which is brought into the ſimilitude: whereof the literal ſenſe is.

That a little leaven (being put together with the meal into one lump) hath that effect; that it pierces into and spreads over the whole lump.

The latter part is that unto which the former is applyed, and by our Saviour signified in the first words: The Kingdom of Heaven.

The mystical sence thereof is,

That the Gospel hath that efficacy, that being preached in *Palestina*, it should presently be spread over the whole world, and make the Church far larger than it was; for leaven doth mystically signifie the Gospel; and the whole lump, the Church, which God hath from eternity decreed to call unto himself out of the world by the Gospel.

Isa 5. 1. The Parable of the Vineyard you have there; which in the 7 verse is explained thus,

The vineyard is the house of Israel; the pleasant plant is the men of Judah; by grapes judgment is understood; and by wild grapes oppression.

An Enigmatical parable.

Ezek. 17. 2. A great Eagle with great wings, long winged, full of feathers, which had divers colours, came unto Labanon, and took the highest branch of the Cedar, he cropt off the top his young twigs, and carried it into a land of Traffick, &c.

This obscure Parable the Holy Ghost explains in the 12 ver. thus,

The great Eagle signifies the King of Babylon; by Lebanon is signified Jerusalem: And by the highest branch of the Cedar and the top of his young twigs, the King and Princes of Jerusalem; by a land of Traffick and a City of Merchants, is signified Babylon.

See

See Luke 16. 19. Mat. 13. 3 24,44. Luke 8. 4. Mat. 22. 2, &c.

EXERGASIA, ἐξεργασία, *expolitio, repetitio*, a polishing or trimming, derived from ἐξεργάσια, [*exergazomai*] *repeto, effectum reddo*, to repeat, to polish a thing after it is finished.

A figure when we abide still in one place, and yet seem to speak divers things, many times repeating one sentence, but yet with other words, sentences and exornations

It differs (as *Melanchthon* saith) from *Synonymia*, forasmuch as that repeats a sentence, or thing, only with changed words: but this with like words, like sentences, and like things, having also many exornations to the garnishing of it.

Thus to describe a beautiful woman, may be said,

She hath a winning countenance, a pleasant eye, an amiable presence, a chearful aspect.

She was the object of his thoughts, the entertainment of his discourse, the contentment of his heart.

Your beauty (sweet Lady) hath conquered my reason, subdued my will, mastered my judgment.

Scriptural Examples.

Psal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that proceeds not from feigned lips.

35. 1, 2, 3. Plead my cause (O Lord) with them that strive with me: fight against them

that fight againſt me; Take hold of ſhield and buckler, and ſtand up for mine help; Draw out alſo the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

More examples you have in Pſalm. 18. 2, 3. Jonas 2. 3, 4, 6. Zech. 6. 12, 13.

CHRONOGRAPHIA, χρονογραφία, *Temporum deſcriptio*, a diſcription of times and ſeaſons: derived from γράφω, [*grapho*] *ſcribo*, to write or deſcribe; and χρόνος, [*chronos*] *tempus*, time or ſeaſon.

Chronographie is a Rhetorical Exornation, whereby the Orator deſcribes any time or reaſon for delectations ſake: as the morning, the evening, midnight, the dawning and break of the day, the Sun-riſing, the Sun-ſetting, Spring, Summer, Autumn, Winter, &c.

When break of day had drawn the curtain of Heaven.

The morning. When the morning had won the field of darkneſs.

When bright *Aurora* with her glittering beams, ſweet and comfortable rayes, had re-aſſumed her dominion in the air.

When the Morns fair cheek had not yet loſt her tears.

When the bright beams of the Eaſt had driven away the dark ſhadow of the night, and the chearful birds had welcomed the firſt dawning light with their glad ſongs, and when black and ſable clouds were changed into golden glory.

The evening When the ſtars begin to glory of the light which they borrowed from the Sun.

When

When the nights black-mantle over-ſpreads the ſky.

When candles begin to inherit the Suns office.

When the night clad in black, mourns for the loſs of day.

When the darkneſs ariſeth in the Eaſt, and ſtars begin to appear; when labourers forſake the fields, birds betake themſelves to their night-boughs, and when the ſilence of all creatures is increaſed through the deſire of reſt.

When all weary creatures take their ſweet ſlumber, when cares are ſlackned, and hearts forget their labours, &c. Midnight.

When the Sun viſits the face of the earth with the warming and enlivening influence of his beams; when fountains and ſtreams wax clear, paſtures green; when the flowers of the field, with the trees bloſſomes do preſent their beauty to the eyes of the beholder, &c. The Spring.

When trees are widowed of their leaves. Autumn.

By the like obſervation of circumſtances are all other deſcriptions of time.

EUPHEMISMUS, εὐφημισμὸς, *bona dictionis mutatio ſeu favorabilis locutio*, a good change of a word, or a fair kind of ſpeech: derived from εὖ, [*eu*] *bene*, well or pleaſingly, and φημὶ, [*phemi*] *dico*, to ſpeak; or from εὐφημέω [*euphemeo*] *faveo linguâ, aut bona verba dico*, to favour in ſpeech, or to give pleaſing words.

It is a fair kind of ſpeech, or a modeſt way of expreſſing ones mind.

A figure whereby in Scripture you ſhall find a fair name put on a foul voice, and a word of a

good and bad signification interpreted to the better part; and it is also when things (which would offend a most modest and chast ear) are vailed with *Periphrasis*, or circumlocution.

See *Antiphrasis.*

Thus in Deut. 22. 9. To sanctifie is put for to defile.

Thus incest and adultery is sometimes expresst by a modest term of uncovering the nakedness; this you have in Lev. 18. 6. 20. 11, 17. Ezek. 22. 10.

Thus the vessel wherein nature eases it self, is for seemliness vailed with this *Periphrasis*, a vessel wherein is no pleasure, and this in Jer. 22. 28. and Hos. 8. 8.

Thus in Prov. 5. 20. *Solomon* most seemly observes the modesty of speech; where he saith, Let her breasts alwaies satisfie thee, why shouldest thou embrace the bosome of a stranger?

Thus urine is vailed with a Circumlocution, water of the feet.

PARRHESIA, παῤῥησία, *Licentia, loquendi libertas & audacia*, liberty or boldness of speaking: derived from πᾶν [*pan*] and ῥῆσις, [*rhesis*] license, or liberty.

A figure when we speak freely and boldly concerning things displeasing and obnoxious to envy, especially when fear seemed to hinder it; or,

When in any case we shew our confidence for the present, our fearfulness for the future, or our ability to confute a false accusation; or, as others say,

It is either when we boldly acknowledge and defend a fault not proved against us, or when we

we venturously and confidently upbraid and rebuke others for their faults; In which form of speech, it being to Superious, such an asswaging may elegantly be used, to wit,

May I with your leave, speak freely what I think?

Or a modest insinuation made by shewing the necessity of freedom of speech in that behalf.

Vide quàm non reformidem, quanta possum voce contendam; tantum abest ut tuæ sententiæ subscribam, ut in publico hoc consessu decedere non reformidem: Ecce, adeò non curo iram vestram.

English Examples.

You may suppose me proud and inconstant, but my sincerity shall out-dare all their calumnies.

It is contrary to the known rules of Justice to condemn any man (as you have) without hearing him first, whom you condemn.

Scriptural Examples of Parrhesia.

Job 32.21, 22. Let me not I pray you, accept any mans person, neither let me give flatering titles unto man, for I know not to give flatteringtitles, in so doing, my maker would soon take me away.

Elihu having in the 18, 19, 20. verses made his apology or insinuation, doth here declare his purpose of free speech, and adds his reason in vers. 22.

Gal. 1.10. For do I now perswade men, or God? or do I seek to please men? for if I yet pleased

pleased men, I should not be the servant of Christ.

Psal. 46. 2, 3. Therefore will not we fear, though the earth be removed: and though the Mountains be carried into the midst of the Sea, though the waters thereof roar and be troubled, &c.

HEBRAISM, or an imitation of the Hebrews in phrase or construction; It is when the construction proper to the Hebrew tongue is used in another language.

The Hebrews do often in stead of an Epithet, put the Substantive in the Genitive case; as,

Men of Mercy, for, merciful men.

A land of desolation, for a desolate land.

A man of desires, for a man very desirable and lovely, in Dan. 9. 23.

The son of perdition, *i. e.* one ordained unto condemnation: as John 17. 13.

3. Thes. 2. 3. The man of sin; there is a great emphasis in it; it is as much as if the Apostle had said, a very sinful man, a man made up of wickedness, being as it were sin it self in the abstract.

This is an Hebraism very frequent in Scripture: hence in Isa. 53. 3. Christ is called a man of sorrows, *i. e.* a man even compacted and compounded of all kinds and degrees of sorrows.

The Hebrews do also often use the imperative Mood for the Future Tense, to shew the certainty of a thing; as,

Amos. 5. 6. Seek the Lord and live, *i. e.* ye shall certainly live.

So

So Deut. 32. 46, 50. The Lord bids *Moſes* go up to Mount Nebo and dye there, *i. e.* thou ſhalt contrarily dye there.

And contrarily they ſometimes put the Future Tenſe for the imperative Mood; as,

Exod. 20. Thou [ſhalt] not kill, ſteal, &c. for do not kill, ſteal, &c.

Mal. 2. 7. The Prieſts lips ſhall preſerve knowledge; for, let the Prieſts lips preſerve knowledge.

When the Hebrews would expreſs an excellent or glorious thing, they often join the name of God with it:

Gen. 23. 6. *Abraham* is called a Prince of God.

Exod. 3. 1, 4, 7. Horeb is called the Mountain of God: That is, a moſt high and excellent Mountain.

Pſal. 46. 4. the City of God, *i. e.* a glorious City.

If, among the Hebrews is a note of ſwearing: גם,

Heb. 3. 11. Therefore I ſware in wrath, if they ſhall enter into my reſt, *i. e.* they ſhall never enter into my reſt.

The like in 1 Sam. 14. 45.

APODIOXIS, ἀποδίωξις, *Rejectio, expulſio*, rejection or an expelling: derived from ἀποδιώκω, [*apodioco*] *Rejicio, expello*, to reject or expel.

A figure when any argument or objection is with indignation rejected as extremly abſurd, impertinent, falſe and by no means to be admitted of.

A Latin Example.

Sed de Lucullo alio dicam loco, & ità dicam, ut neq; vera laus ei detracta oratione meâ, neq; falsa affixa esse videatur.

English Examples.

Cicero for *Milo*: What should *Milo* hate *Clodius*, the flower of his glory?

And would any wise man ever have so said? were not ignorance the cause of this opinion, folly could not be the fruit.

Scriptural Examples of Apodioxis.

Matth. 16. 23. Thus Christ rejects *Peter*'s argument, touching his endeavour to avert Christ from his suffering; Get thee behind me, Satan, thou art an offence unto me: For thou savourest not the things of God.

Thus when *James* and *John* would have leave of Christ to command fire to come down from heaven upon the Samaritans that would not receive him, Christ rebukes them, and said in Luk. 9. 55. Ye know not what manner of spirit ye are of, &c.

See Act 8.20. Mar. 4.6, 7. Psal. 50. 16.

APODIXIS, ἀποδειξις, *Demonstratio & evidens probatio*, Demonstration or evident proof, derived from ἀποδεικνυμι, [*apodeiknumi*] *rationis seu argumentis demonstro, aut probo*, evidently to shew or prove.

A

A form of ſpeech by which the Orator or ſpeaker grounds his ſaying upon general experience: it differs from (the next figure) *Martyria* in this, that in *Martyria* the Speaker confirms what he ſaith by the Teſtimony of his own knowledge; in this he infers his reaſon and confirmation from known principles, which experience prove, and no man can deny.

Engliſh Examples.

Hereunto appertain many Proverbs, and common ſayings, which ariſe from general proof and experience: as,

Truſt not an horſes heel, nor a dogs tooth.
Fire and water have no mercy.

Scriptural Examples of Apodixis.

Gal. 6. 7. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

Job 8. 11. Can the ruſh grow up without mire? Can the flag grow without water?

Prov. 6. 27. Can a man take fire in his boſome, and his cloaths not be burnt? Can one go upon hot coles, and his feet not be burnt?

MARTYRIA, μαρτυρία, *Teſtimonium, Teſtatio*, Teſtimony or evidence: derived from μάρτυς [*martyr*] *teſtis*, a witneſs.

A figure when the ſpeaker confirms ſomething by his own experience.

Thus the Phyſician makes report of his own proof in diſeaſes and cures, and ſometimes records

cords them to the great benefit of succeeding generations.

Thus the Captain which hath been in many battails, at many seiges, and hath had experience in many stratagems, teaches young souldiers, and confirms his advice by his own testimony founded upon often proof.

Scriptural Examples of Martyria.

Job 5. 3. I have seen the foolish taking root: but suddainly I cursed his habitation.

Psal. 37. 35. I have seen the wicked in great power, and spreading himself like a green bay-tree, yet he passed away, and lo he was not, yea, I sought him, but he could not be found.

Vers. 25. I have been young and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

So 1 John 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you the eternal life which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, &c.

EPIMONE, ἐπιμονὴ, *Commoratio, item perseverantia*, a tarrying long upon one matter; derived from ἐπιμένω, [*epimeno*] *maneo*, (*i. e.*) *expecto ob rem aliquam*, to stay or wait for something.

Epimone is a figure whereby a speaker dwels upon

upon, and perſiſts in a former concluſion, or the ſame cauſe much after one form of ſpeech, but repeated in other words more plainly: By others it is ſaid to be when the ſpeaker knowing whereon the greateſt weight of his cauſe or matter doth depend, makes often recourſe thither, and repeats it many times by variation.

Engliſh Examples.

And ſhall ſo eminent a vertue be expelled, thruſt out, baniſhed, and caſt away from the City?

What didſt thou covet? what didſt thou wiſh? what didſt thou deſire?

Scriptural Examples.

Eccleſ. 1.3. What profit hath a man of all his labour which he hath under the Sun?

What profit] to wit, towards the attaining of happineſs; otherwiſe in all labours there is ſome profit towards the helping of our earthly eſtates, as Prov, 14. 23.

This is an elegant *Epimone* or dwelling upon the former concluſion, of the vanity of all things, delivered in the former verſe, and here repeated in other words more plainly.

Gen. 18.24,&c. Here you have a good example in *Abrahams* ſuit to God for the Sodomites, in theſe words; If there be fifty righteous within the city, wilt thou deſtroy, and not ſpare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to ſlay the righteous with the wicked, &c. And thus

thus he perſeverantly continues his ſuit to the ſixth requeſt.

John 21. 15, &c. Thus Chriſt ſpeaks to *Simon Peter*, *Simon* ſon of *Jonas* loveſt thou me more than theſe? feed my ſheep; which ſaying he perſiſts in and repeats three times one preſently after another.

Matth. 12. 31, 32. All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the Holy Spirit ſhall not be forgiven unto men: And whoſoever ſpeaketh a word againſt the ſon of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.

The like examples you may find in Mar. 7. 21, 22, 23. Col. 2. 13, 14, 15. 1 Cor. 7. 36, 37.

HORISMOS, ὁρισμὸς, *Definitio*, Definition, or an expreſs declaring what a thing or the nature thereof is; derived from ὁρίζω, [*horizo*] *definio*, to define, or make a plain deſcription of a thing.

A figure whereby we declare what a thing is, or delineate the nature of it; and it is often uſed when we would ſhew a difference between two words: namely by defining both.

Latine Examples.

Eſt virtus placitis abſtinuiſſe bonis.

Virtus eſt habitus rationi conſentaneus.

Nolo te parcum appellare, cum ſis avarus; nam qui parcus eſt, utitur eo quod ſatis eſt, tu contrà propter avaritiam, quo plus habes, eo magis eges; gloria

eſt

eſt illuſtris ac pervulgata multorum ac magnorum vel in ſuos cives, vel in patriam, vel in omne genus hominum, fama meritorum.

Engliſh Examples.

Godlineſs is the exact care of a Chriſtian, to worſhip God in the ſpirit according to the dictates of his will, with all ſincerity.

He that ſubverts the Laws, and infringes the peoples liberties, is a Tyrant.

Fear is an apprehenſion of future harm.

In way of Gradation:

To refuſe good counſel is folly; to contemn it, wickedneſs; to ſcorn it, madneſs.

Beauty is nothing but a tranſitory charm, an illuſion of ſenſes, a ſlave of pleaſure: a flower which has but a moment of life; a dyal on which we never look, but whileſt the Sun ſhines on it: it is a dunghil covered with ſnow: a glaſs painted with falſe colours, &c.

This is not fortitude, but temerity; for fortitude is an heroick contempt of evil through due conſideration of the juſtneſs of the cauſe, controverſie and call: but temerity is a fooliſh enterprize of perils without due conſideration of either.

Scriptural Examples of Horiſmos.

Job 28.28. Behold, the fear of the Lord, that is wiſdom; and to depart from evil, is underſtanding.

Iſa. 58.4,5,6,7: Thus you have an hypocritical faſt elegantly defined, and diſtinguiſhed from ſuch an one as is acceptable with God.

See Luke 4.18. Iſai. 61.1. Gal. 5.19,20,21,22, &c. Prov. 27.3,4.

METABASIS, μετάβασις, *Tranſitio*, Tranſition, or a paſſing over from one thing to another: derived from μεταβαίνω, [*metabaino*]. *tranſeo*, to paſs over from one thing to another.

A figure whereby the parts of an oration or ſpeech are knit together: and is,

When we are briefly put in mind of what hath been ſaid, and what remains further to be ſpoken.

This Exornation conduces to eloquence and attention; to the underſtanding and remembrance of the things handled in a ſpeech.

The firſt part of this figure hath reſpect unto the precedent; the latter part makes way for, or prepares the Reader unto the following matter.

Latin and Engliſh Examples interwoven.

This figure is made eight ways: *viz.*

1. From the equal.

At hæc erant jucundiſſima nec minus voluptatis attulerunt illa: In Engliſh,

But theſe things were moſt pleaſant and delectable, nor ſhall thoſe bring leſs pleaſure.

The matters which you have already heard, were wonderful, and thoſe that you ſhall hear, are no leſs marvellous.

2. From the unequal.

Sed hæc utcunq; ignoſcenda, illud quis ferat? audiſtis graviſſima, ſed audietis graviora: In Engliſh,

But theſe things howſoever to be forgiven, who can bear that? you have heard very grievous things, but ye ſhall hear more grievous.

I have declared unto you many of the commendable faculties of his mind, yet I will tell you of many more, and far more excellent.

3. From the like.

Hæc perfida deſignavit, cujus generis ſunt & illa, quæ nuper Romæ patraſſe dicitur: In Engliſh thus.

He hath evidently marked out theſe trayterous and diſloyal acts; of which ſort alſo are thoſe which are reported to have been lately perpetrated at *Rome*.

I have hitherto made mention of his noble enterpiſes in *France*, and now will I rehearſe his worthy acts done in *England*.

4. From the contrary,

Sed hæc juvenis peccavit, nunc Senis virtutes audietis: In Engliſh thus:

But this a young man hath offended, now ye ſhall hear the vertues and propertis of an old man.

As I have ſpoken of his ſad adverſity and miſery, ſo will I now ſpeak of his happy proſperity, which at lenght enſued, as the bright day both after the dark night.

5. From the differing.

De moribus habes, nunc de doctrina reliquum eſt ut dicamus: In Engliſh thus,

You have a relation touching manners, now it remains that we ſpeak concerning doctrine.

6. As it were by anticipation or the prevention of an objection.

Jam ad reliqua properabimus, ſi prius illud unum adjecerimus: In Engliſh thus,

Now we will haſten unto that which is behind, if ewe ſhall firſt add in that one thing.

By anticipation more clearly thus;

Peradventure you think me too long in the threatnings of the Law; I will now pass to the sweet promises of the Gospel.

7. By Reprehension.

Quid his immoror? ad id quod est hujus causæ caput, festinet oratio. In English thus,

Why stay I upon these things? I shall hasten my speech unto that which is the principal point of the matter in question.

8. From Consequents, or from things relating to some thing precedent.

Habes quod in illum contulerim beneficiorum; nunc quam gratiam mihi retulerit audi: In English thus,

You have heard what kindnesses I conferr'd on him; now what return he made me of those, favours, attend ye.

You have heard how he promised, and now I will tell you how he performed, *&c.*

Scriptural Examples of Transition.

1 Cor. 12. 31. And I will yet shew you a more excellent way.

The first part looks to the precedent, but the latter makes way for the subsequent matter: Which is as much as if *Paul* had said, You have heard of the gifts of prophesying and interpretation; of the gifts of miracles, of healing, of diversity of tongues, &c. which are indeed eminent gifts, and such as I exhort you to desire and look out after. But the way of love (which this Transition makes way for, and which he comes to in the first verse of the next chapter) is a far more excellent way than all these.

It

It is the cuſtome likewiſe of the ſame Apoſtle, that paſſing over from one matter to another, he gives a certain entrance, or a little beginning whereby he doth as it were prepare the Reader to the following matter: as,

1 Cor. 15. 1, 2. He admoniſhes the Corinthians to remember what they had learned: So 1 Cor. 11. 17. having briefly reprehended them, he paſſes over unto another matter.

PARECBASIS, παρέκβασις, *Digreſſio*, Digreſſion, excurſion, or a going from a matter in hand to ſpeak of another thing: derived from παρεκβαίνω, [*parecbaino*] *digredior*, to digreſs or go from the purpoſe.

Digreſſion is as it were a wandring from the purpoſe or intended matter.

It is the handling of ſome matter going out from order, but yet upon ſufficient ground, and for the advantage and illuſtration of the cauſe or matter we have in hand.

Digreſſion is a figure when ſome thing is added beſide or beyond the purpoſe or intended matter, and goes out from the appointed diſcourſe.

Note that digreſſion ought in ſome reſpect to be agreeable, and pertinent to thoſe matters which we have in hand, and not to be ſtrange or remote frome the purpoſe: and that by the abuſes of this Exornation, namely, by going forth abruptly, by tarrying too long abroad and returning in unto the matter overthwartly, we ſhall inſtead of adorning and garniſhing our cauſe or ſpeech, darken our main cauſe or principal matter, and deform the Oration.

This Exornation is frequent in Scripture, as Rom. 1. from 1. to 8. The Apostle *Paul* here digresses from his name, to the description of his calling in the first verse, then unto the definition of the Gospel in the 2. verse, by and by to the description of Christ in the 3. and 4. verses; then he again as it were slides unto his calling in the 5. verse; at length he prayes for grace and peace for the Romans, unto whom his Epistle is directed, and so he doth, as it were, finish his course or compass: and these are occasioned by the words in the sentences or things spoken of.

Col. 1. 3, 4. We give thanks to God [even the father of our Lord Jesus Christ, always praying for you:] since we heard of your faith in Christ Jesus, and of your love toward all Saints.

Where you see the Digression noted, then you have the apt return into the matter: Since we heard of, &c.

Gen. 2. 8. to 15. verse. And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made: [for out of the ground made the Lord God to grow every tree pleasant to the sight, &c. the Digression here, begins at the 9 and ends with the 14 verse] then in the 15 verse you have the return unto the matter in hand; in these words; Then the Lord God took the man and put him into the Garden of Eden, &c.

See 1 Cor. 1. 13. Ephes. 3. 1. Gen. 38. the whole chapter.

PARECHESIS, παρήχησις, *allusio*, allusion, or a resembling of one thing to another; derived from

from παρηχέω, [*parecheo*] *ſono aſſimilis ſum*, to reſemble, or allude unto.

Parecheſis is a figure when we bring in ſomething of anothers to another intent than his own: or,

When the alluſion of words is to be ſearched after in another language or ſpeech than in that wherein the Authour wrote.

Latine Examples.

Quod Orator de cacitate, de ignorantia dico: vultus perpetua nocte coopertus non concipit nefas, ad quod ducibus oculis pervenitur; tua (quo Nero Senecæ) in me merita, dum vita ſuppetit, æterna, erunt.

De bonorum ſocietate dicere licet, quod Ovidius de Jovis ſui habitaculo, lib. 1. Metam.

Hic locus eſt, quem, ſi verbis audacia detur,
Haud timeam magni dixiſſe palatia cœli.

Engliſh Examples.

I may ſay of flatterers, as *Tacitus* of Courtiers: They ſpeak more readily with the Princes fortune than himſelf.

We may ſay of Providence, as *Ovid* of the Sun, It ſees all things, and by it all things on earth are govern'd.

I may ſay of an ill conſcience, as *Socrates* of a wandring traveller, It is no wonder if it be out of temper, when it hath its ſelf for its companion.

Scriptural Examples of Parecheſis.

Matth. 11.17. We have piped unto you, and ye have not danced, &c.

John 10. 1. He that entreth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber.

1 Cor. 1.23. But we preach Christ crucified; unto the Jews, even a stumbling block, and unto the Græcians foolishness: but unto, &c.

See Gen. 48. 14, &c. John 1. 5.

GNOME, γνώμη, *Sententia*, a Sentence: derived from γνόω, [*gnoo*] *nosco*, to know.

A *Sentence* is some excellent profitable and remarkable saying: it is a pearl in a discourse.

Gnome is a figure when we bring in a sentence or such a remarkable saying of anothers to the same purpose with the Authour, he being not named.

Latine Examples.

Fit ex malè agendo consuetudo, deinde natura. Ita vivendum est cum hominibus, tanquam Deus videat; sic loquendum cum deo, tanquam homines audiant.

Civitatis anima sunt leges.

English Examples.

Sentences.

Where ever the Sun shines, is a wise man's countrey.

The rich mans bounty is the poor mans Exchequer.

Error and Repentance are the companions of rashness.

The covetous man wants as well that which he hath, as that which he hath not.

Unlawful desires are punished after the effect

of

of enjoying; but impossible desires are punished in the desire it self.

Scriptural Examples of Gnome.

Sentences are by *Solomon* in Prov. 1. 2. called words of wisdom and understanding.

Prov. 10. 19. In the multitude of words there wanteth not sin: but he that refraineth his lips, is wise.

Vers. 5. He that gathereth in Summer, is a wise son; but he that sleepeth in harvest, is a son that causeth shame.

See Eccles. 12. 11. and divers other places of the Scripture.

PAREGMENON παρηγμένον, *derivatum, deductum*; a derivative, or derived from: this word is a particle of the preterperfect tense passive of the verb παράγω, [*parago*] *deduco, derivo*, to derive or take from.

A figure when words, whereof one is derived of another, are conjoined.

Latine Examples.

Is domum miser, cujus miseriam nobilitas locupletavit.

Ingenioq; faves ingenioſe tuo.

Engliſh Examples.

Marvel not at that which is so little marvellous.

A discreet discretion.

Sometimes there is a double *Paregmenon* in one sentence; as,

He

He wiſhed rather to die a preſent death, than to live in the miſery of life.

The humble ſoul is eſtabliſhed by humility.

Scriptural Examples of Paregmenon.

Dan.2.21. He giveth wiſdom unto the wiſe, &c.

Rom.9.32. For they ſtumbled at that ſtumbling ſtone.

1 Cor.15.47. The firſt man was of the earth, earthy, the ſecond is the Lord from heaven, heavenly.

Prov.11. 15. He that hateth ſuretyſhip is ſure.

See 1 Cor.1.19. Prov.11.17,25, &c.

MIMESIS, μίμησις, *imitatio*, Imitation; derived from μιμέομαι, [*mimeomai*] *imitor*, to imitate or reſemble.

It is an *Imitation* or a uſing of the language of others, which is uſual in the Scripture; as,

In Pſal.2.3. *David* uſes the language of rebellious rulers: Let us break their bands and caſt away their cords from us.

So in 1 Cor.15.32. *Paul* uſes the words of Epicures, What advantages it me, if the dead riſe not? let us eat and drink, for to morrow we ſhall die,

Thus the Prophet *Iſaiah* ſpeaks in the language of the profane Rulers in *Jeruſalem*, who made a mock at Gods word and threats; Iſai. 28 15. We have made a Covenant with death, and with hell are we at agreement, we have made lies our refuge, and under a falſhood have we hid our ſelves.

The like in Mich 3.11,&c.

MY-

MYCTERISMUS, μυκτηρισμὸς, *Subſannatio, irriſio,* a diſdainful gibe or ſcoff; derived from μυκτηρίζω, [*mycterizo*] *ſubſanno, naſo ſuſpendo,* to mock or ſcoff with bending of the brows, or with blowing the noſe at one; or from ἀείρω, [*aeiro*] *erigo, ſuſpendo,* to lift up or hang up, and μυκτὴρ, [*mycter*] *naſus,* the noſe.

It is a privy kind of mock or ſcoff, yet not ſo privy but that it may well be perceived.

It is near to a *Sarcaſm,* but that is more manifeſt, this more privy; that more eaſie, and this more hard: And ſometimes is a figure, when in ſhew of diſdainful contempt of a perſon or thing we fling up our noſe.

Thus when a certain man that was bald, had ſpightfully railed againſt *Diogenes,* after a little pauſe *Diogenes* anſwered him thus: My friend, further I have done thee no harm, but this I muſt ſay to thee, I do much commend the hairs that are fallen from thy head, for ſuppoſe they were wiſe, in that they made haſt to leave the company of ſo fooliſh a ſkull.

To one that demanded of *Demonax* the Philoſopher, if Philoſophers did uſe to eat ſweet Cakes: *Demonax* made this anſwer, Doſt thou think (ſaith he) that Bees gather their honey for fools only?

Luke 16.14. Thus the Phariſees derided Chriſt; they did not ſimply contemn him, but they ſhewed their contempt of him by their geſtures.

ANAMNESIS, ἀνάμνησις, *Recordatio,* Remembrance, or a calling to mind: derived from ἀναμιμνήσκομαι, [*anamnaomai*] *recordor,* *Anamneſis*

Anamneſis is a figure whereby the ſpeaker calling to mind matters paſt, whether of ſorrow, joy, &c. doth make recital of them for his own advantage, or for the benefit of thoſe that hear him: as,

Pſal. 138. 1. By the rivers, there we ſate down, yea, we wept when we remembred Sion, &c.

Luke 15.17. The prodigal ſon, when he came to himſelf, ſaid, How many hired ſervants of my fathers houſe, have bread enough and to ſpare, and I periſh with hunger? I will ariſe and go to my father, &c.

Gen. 32.10. Thus *Jacob* in his return from *Laban*, in thankful remembrance of the goodneſs of God to him, breaks out; With my ſtaff I paſſed over this Jordan, and now I am become two bands, &c.

Pſal. 77. 5, 6. ſaith *David*, I have conſidered the days of old, the years of ancient times; I call to remembrance my ſong in the night, &c.

See Prov. 5.12, &c.

EXPEDITIO, expedition, or quick diſpatch.

Expedition is a figure when many parts or reaſons of an argument being enumerated and touched, all are deſtroyed, ſave that only upon which the ſpeaker intends to conclude, ſtand to, and reſt upon.

One of theſe courſes muſt be taken; either you muſt diſtinctly obſerve and practiſe theſe rules, or deny that ever you received inſtructions, or alledge want of capacity in your ſelf, or want of uſe of them in your life.

That

That they are not neceſſary, you cannot ſay; for what more neceſſary in your life, than to write well? That you are uncapable, is a ſlander, and a contradiction to your own conſcience and my experience, that hath ſeen ſuch fair eſſays of your endeavours: And to ſay you had never any directions, were to give your two eyes the lye, and to make me believe, that I did never but dream your good. Therefore muſt your labour conſpire with my inventions, and ſo muſt you unavoidably become skilful.

Seeing that this land was mine, thou muſt needs ſhew that neither thou didſt poſſeſs it, being void, or made it thine by uſe, or purchaſe, or elſe that it came to thee by Inheritance: Thou couldſt not poſſeſs it void when I was in poſſeſſion; alſo thou canſt not make it thine by uſe nor cuſtome. Thou haſt no deed to evidence thy purchaſe of it; I being alive it could not deſcend upon thee by Inheritance: it follows then that thou wouldſt put me from mine own land, before I be dead.

DIATYPOSIS, διατύπωσις, *Deſcriptio, Informatio*, Deſcription, information of a thing derived from διατύπω, [*diatypoo*] *deſcribo, informo*, to deſcribe, inform, &c.

A figure when a thing is ſo deſcribed by more words, that it may ſeem to be ſet, as it were, before our eyes; or,

When we have ſpoken of a thing in general, deſcend unto particulars.

Latine Examples.

Perſonabant omnia vocibus ebriorum, natabant pa-

vimenta

vimenta mero, madebant parietes, &c. vid. Ovid. in deſcript. peſtis, lib. Metam. 7. v. 5. 28. procellæ, lib. 11. ver. 500. diluvii, lib. 1. v. 260. Virgil. in deſcrip. ſcuti Æneæ, lib. 8. Æneid. v 620.

Engliſh Examples.

If you deſire that I make you a picture or lively deſcription of the nature of Deſire, I will tell you; It is a ſtrange countrey, whereunto the Prodigal child ſailed when he forſook his fathers houſe to undertake a baniſhment: a countrey where corn is ſtill in graſs; vines in the bud; trees perpetually in bloſſome, and birds always in the ſhell; you neither ſee corn, fruit, nor any thing fully ſhaped, all is there only in expectation: A countrey where the Inhabitants are never without Fevers, one is no ſooner gone, but another comes into its place: here time looks on you afar off, and never comes near you, but ſhews you an inchanted looking glaſs, wherein you ſee a thouſand falſe colours, which amuſe you. Here at beſt you have nothing to dinner but ſmoke and expectation.

Scriptural Examples of Diatypoſis.

Pſal. 7. 13, 14. God judgeth the righteous; God is angry with the wicked every day; if he turn not, he will whet his ſword: he hath bent his bow, he hath alſo prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

2 Tim. 3. 1, 2, &c. This know alſo, that in the laſt days perillous times ſhall come: for men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, &c.

So

So if ſpeaking of war, blood-ſhed, enemies, clamours, depopulations, *&c.* which happen by it, are laid open.

See Revel. 21. 10. Revel. 1. 13. Iſa. 1. 7, 8, &c.

PROECTHESIS, προέκθεσις, *expoſitio quæ præmittitur*; an expoſition which is ſent afore; derived from προεκτίθημι, [*proectithemi*] *priori loco expono*, to expound in the former place. This Exornation is of kind to *Ætiologia*.

It is as it were a præ-expoſition or a præpoſition of a ſpeech, wherein that which comes into controverſie, or debate, is preſented unto the eye.

A figure uſual in Scripture, when the ſpeaker doth by his anſwer (containing a reaſon of what he, or ſome other hath ſaid or done) defend himſelf or the other perſon, as unblameable in ſuch ſpeech or action.

Thus *Job* being accuſed and rebuked of his friends, of impatiency, ſin, folly, &c.

Replyes thus:

Job 6.2. &c. O that my grief were throughly weighed, and my calamities laid together in the ballance, for the arrows of the Almighty are within me, the poyſon whereof drinketh up my ſpirit, &c. Doth the wild Aſſe bray when he hath graſs? or loweth the Oxe over his fodder?

In this form of ſpeech our Saviour many times defends his doings againſt the accuſation of his adverſaries; as, for healing the man with the withered hand on the Sabbath day.

Mark 3.4. And he ſaith unto them, It is lawful to do good on the Sabbath days, or to do evil?

evil? to save life, or to kill? but they held their peace.

The like in Matth. 12. 11. What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

In like manner in Luke 6.1,2,&c. Mark.2.23. He defends his disciples being accused for pulling the ears of corn on the Sabbath day, by alledging the example of *David* eating the Shew-bread in his great hunger. Secondly, By shewin his authority, as Lord of the Sabbath. And then by citing a saying of Hos. 5. 6. I will have mercy and not sacrifice.

And in Matth. 9. 12,13. He being accused for eating and drinking with publicans and sinners, answers; They that are whole need not a Physician, but they that are sick; I came not to call the righteous but sinners to repentance.

DIALOGISMUS, διαλογισμος, *Sermocinatio*; a Dialogue or conference between two: derived from διαλογίζομαι, [*dialogizomai*] *sermocinor*, to dispute or talk.

Dialogismus is a figure or form of speech, whereby the speaker feigns a person to speak much or little, according to comliness; much like unto *Prosopopœia*: differing only in this; When the person feigned speaks all himself, then it is *Prosopopœia*; but when the speaker answers now and then to the question, or objection, which the feigned person makes unto him, it is called *Dialogismus*: Or it is,

When

When as one discussing a thing by himself, as it were talking with another, doth move the question, and make the answer: as,

Hos. 12. 7, 8, 9. Saith the Lord by the Prophet there concerning *Ephraim*; He is a Merchant, the ballances of deceit are in his hands, he loveth to oppress.

Then follows the fiction of *Ephraim*'s speech;

Yet, I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me, that were sin.

Then you have the Lords answer to this objection.

And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast, &c.

Here note that care be taken that the speech be suitable to the person feigned, and that it be no otherwise than in probability the same person would use: as, here in this example; *Ephraim*'s speech savours of pride, arrogancy, and self-justification, suitable to the condition this and other Scriptures prove him to be of; if this caution be not observed, this form of speech will seem vain and absurd.

EMPHASIS, ἔμφασις, *efficacia significandi*, the vertue and efficacy of signifying ones mind: derived from ἐμφαίνω [*emphaino*] *repræsento*, to represent: Or

It is an earnest, vehement, or express signification of ones mind.

Emphasis is a figure whereby a tacite vertue and efficacy of signification is given unto words: Or,

It is a form of ſpeech which ſignifieth that which it doth not expreſs; the ſignification whereof is underſtood either by the manner of pronunciation, or by the nature of the words themſelves.

Engliſh Examples.

When the ſignification is to be underſtood by the pronunciation.

Dareſt thou preſume to praiſe him? *i. e.* is ignorance fit to commend learning, or folly meet to praiſe wiſdom?

Wilt thou believe a Scot? whereby is ſignified, not ſimply a man born in *Scotland*, but any other diſſembler, after the nature and diſpoſition of that Nation.

Thy looks upon a ſudden are become diſmal, thy brow dull as Saturns iſſue, thy lips are hung with black, as if thy tongue were to pronounce ſome funeral.

He talked with ſuch vehemency of paſſion, as though his heart would climb up into his mouth to take his tongues office.

I could wiſh you were ſecretary of my thoughts, or that there were a cryſtal caſement in my breaſt, through which you might eſpy the inward motions and palpitations of my heart, then you would be certified of the ſincerity of my heart in this affirmation.

Scriptural Examples of Emphaſis.

Eccleſ. 10. 20. *Solomon* there uſes an excellent emphaſis, where he gives us warning that we ſhould

ſhould not ſpeak or think evil of the King, no not in our bed-chamber: for ſaith he, A bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

Job 17. 14. I have ſaid to corruption, Thou art my father: to the worm, Thou art my mother and ſiſter.

Heb. 12. 24. To the blood of ſprinkling, that ſpeaketh better things than that of Abel.

Prov. 30. 8, 9. Give me neither poverty nor riches; feed me with food convenient for me: leſt I be full and deny thee, and ſay, Who is the Lord? or leſt I be poor, &c.

See Iſa. 2. 4, 5. Micah 4. 4. 2 King. 20. 11. Mat. 12. 35.

SYLLOGISMUS, συλλογισμὸς, *Racionatio, collectio quæ ratiocinando fit*; reaſoning, a concluſion which is made by reaſoning together in argument; derived from συλλογίζομαι, [*ſullogizomai*] *ratiocinatione colligo*, to conclude by reaſoning.

A Rhetorical ſyllogiſm is alſo by the Grecians called *Epichirema* ἐπιχείρημα, *argumentum, quo aliquid probari, illuſtrari, & argui poteſt*: An argument whereby any thing may be proved, illuſtrated and reaſoned.

A Rhetorical *Syllogiſm* is a form of ſpeech, whereby the ſpeaker amplifyeth a matter by conjecture, that is, by expreſſing ſome ſigns or circumſtances of a matter; which circumſtances are of three ſorts, either going before it, annexed with, or following after it.

1. As to circumſtances going before the matter.

1 Kings. 17. 1. As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

Here by the great drought, *Eliſha* ſignifies the great famine & dearth which ſhould be brought by it.

Gen. 7. 4. Iſa. 4. 1. Mat. 10. 30. & 24. 20.

2. As to circumſtances annexed with the matter.

1 Sam. 17. 6, 7. The huge ſtature and great ſtrength of *Goliah* is ſignified by the weight of his brigandine and ſpears head, and by the monſtrous bigneſs of his ſpear ſtaff, compared to a weavers beam.

See Act. 24. 26. Matth. 26. 75. 1 Kings 12. 10. Iſa. 2. 9. Luke 7. 44.

3. As to circumſtances following after the matter.

2 Sam. 18. 33. There *Davids* ſorrowful bewailing of his ſon *Abſoloms* death is deſcribed: whereby may be collected how dearly he loved his ſon notwithſtanding his evil inclinations.

See Iſa. 49. 20, &c.

A Logical *Syllogiſm* is a perfect argument conſiſting of three parts, inferring a neceſſary concluſion; or whereby ſomething is neceſſarily proved.

The firſt part of a *Syllogiſm* is called, the Propoſition or Major, whereby the conſequent of the queſtion, or the concluſion is at leaſt diſpoſed with the argument.

The ſecond, the Aſſumption or Minor; and this is affirmed from the propoſition.

The third, the concluſion, this embraceth the part of the queſtion and concludes it.

Ex-

Examples of a Syllogism in Logick.

Major, 1. Every vertue is honourable;
Minor, 2. Patience is a vertue;
Conclusion, 3. Therefore patience is honourable.

Every just thing is profitable;
Every honest thing is just;
Every honest thing therefore is profitable.

Every rationable creature is sensible;
But every man is a rationable creature;
Therefore every man is sensible.

ENTHYMEMA, ἐνθύμημα, *animi conceptus*, conception of the mind; derived from ἐνθυμέομαι, [*enthymeomai*] *animo concipio*, to conceive in the mind.

An *Enthymem* is a form of speech, which *Quintilian* interpreteth a Comment, for that it may well be called the whole action and sentence of the mind; and it is, as *Cicero* saith, when the sentence concluded consisteth of contraries.

When any part of the Syllogism is wanting, it is said to be an *Enthymem*.

It is an imperfect or an unprofitable Syllogism, where one proposition is reserved in the mind, and not declared: for it is a Syllogism of one Proposition, in which one argument or proposition being laid down the conclusion is inferred.

Enthymema est imperfectus Syllogismus; in quo nimirum Major Minorve desideratur.

It is an imperfect Syllogiſm; that is to ſay, ſuch a Syllogiſm, wherein the Major or Minor being wanting is looked for.

Latine Examples.

Pius fuit, fortis, ſapiens. Deum quippe coluit, hoſtes contudit, fortunam utramq; moderatè tulit, imò ſuperavit.

Quem alienum fidum invenies, ſi tuis hoſtis fueris?

Engliſh Enthymems.

Our Anceſtors made war, not only that they might free, but alſo that they might rule: But thou thinkeſt war may be left off, that we might be made bondſlaves to ſerve.

If great wealths bring cares, and poverty miſery, then the mean between theſe two extreams is a great bleſſing.

They which may do me good, will not; and they which are willing, cannot; therefore my diſtreſs remains.

If intemperance be hurtful, temperance is profitable: And if intemperance be not hurtful, neither is temperance profitable.

If fiſh bred in the ſalt water may want ſalting, then laws may need a law to mend them.

DILEMMA, Δίλημμα, *Argumentum cornutum*, an horned argument, or a double argument: derived from Δὶς, [*dis*] twice, or double, and λῆμμα, [*lemma*] *Aſſumptio*, the Aſſumption or Minor Propoſition, but ſometimes it ſignifies the Major Propoſition alſo.

Di-

Dilemma is an argument which convinceth every way, and consists of two propositions, which both ways conclude or convince ones adversarie; wherein, whether of the two you grant he will take hold of, or reprove you.

If he be a good man, why speak you ill of him? if he be naught, why do you keep him company?

Why should I sharply reprove him? if he be a good man, a friendly admonition is better; but if he be an evil man, reproof is odious and contemptible with him.

If you deem me unworthy of an answer, it proceeds of contempt; if your passion defers a reply, it argues a displeasure.

Either covetousness, or poverty exposed him to this act; not covetousness, for the course of his life declares him no covetous man; nor poverty, for he hath large possessions.

Scriptural Dilemma's.

1 Cor. 9. 17. For if I do this thing willingly, I have a reward: But if against my will, a dispensation of the Gospel is committed unto me.

John 18. 23. If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? mark 21. 30, 21, &c.

HYPOTHESIS, ὑπόθεσις, *suppositio*, a supposition or argument, derived from ὑποτίθεμαι, [*hypotithemai*] *suppono*, to suppose; or from ὑπὸ, [*hypo*] *sub*, beneath or under, and θέσις, [*thesis*] *positio* a position or sentence propounded.

Hypothesis is an argument or matter whereon one may dispute: or it is a conditional proposition.

By Rhetoricians it is in its peculiar signification said to be a *finite question.*

Of questions there are two kinds;

The one is infinite or endless.

The other finite or limited.

The infinite question is by the Greeks called *Thesis*, which signifies also a general argument proposed.

The *finite question* they call *Hypothesis*, which is as it were a conditional proposition.

Suppositions in Scripture are no Positions.

When the speech is only *Hypothetical*, it concludes nothing; for a conditional proposition doth not simply affirm; and therefore conclusions gathered from it, as if it were affirmative, will not hold: as,

Ezek. 18. 24. If a righteous man turn away from his righteousness, &c.

Hence would some conclude that a righteous man may finally fall from grace; but this is no other than a supposition, and so concludes not.

Matth. 11.21. If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. It follows not that there was some inclination in Tyre and Sidon to repentance.

Luke 19.40. If these should hold their peace, the stones would immediately cry out. It will not hence follow that there was some inclination in the stones to speak or cry out.

PA-

PARALOGISMUS, παραλογισμὸς, *falsa ratiocinatio*, false reasoning or debating of a matter, or a deceitful conclusion; derived from παραλογίζομαι, [*paralogizomai*] *subdolâ supputatione fallo, vel falsâ argumentatione utens decipio*, to deceive by supposition full of deceits and wiles; or to defraud by false reasoning.

A *Paralogism* is a sophistical or deceitful conclusion: it is a manner of argument, which seems true when it is not.

Examples.

He that affirms *William* to be a living creature, saith true.

He that affirms *William* to be a Jack-daw, affirms him to be a living creature:

And therefore he that affirms *William* to be a Jack-daw saith true.

All sin is evil.

Every Christian doth sin:

Therefore every Christian is evil.

It may be answered that the assumption in this place doth not take the argument out of the proposition, but puts in another thing, and so it is no right frame of concluding, the assumption being not affirmed from the proposition.

Sometimes all the parts of the Syllogism are denyed: as,

No Pope is a Devil.

No man is a Devil:

Therefore no man is a Pope.

This may be answered, that it is not according to the Definition of a Negative Syllogism, which must have always one affirmative.

PA-

PATHOPOEIA, παθοποιία, [*pathopoiia*] *affectûs expressio*, expression of the affection of the mind: derived from πάθος, [*pathos* which signifies ever more vehement affection, or an exceeding stirring up of the affections of the mind; and ποιέω [*poieo*] *qualitate afficior*, to be affected with the quality of such ardent affections.

Pathopœia is a form of speech whereby the speaker moves the mind of his hearers to some vehemency of affection, as of love, hatred, gladness, sorrow, &c.

It is when the speaker himself (being inwardly moved with any of those deep and vehement affections) doth by evident demonstration, passionate pronunciation and suitable gestures make a lively expression thereof.

Scriptural Examples.

Isai. 49. 15. Can a woman forget her sucking child? yea they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands, &c.

Jer. 31 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

Jer. 9. 1, 2. O that my head were waters, & mine eyes a fountain of tears, that I might weep day & night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place, &c.

See Hos. 11. 7, 8. 1 Cor. 4. 14, 15. 2 Cor. 2. 4. Jer. 23. 9, 10.

FINIS A

A brief Explanation of the ſeveral points uſed by the Learned in their writings, illuſtrated by particular and pertinent Examples upon each.

FOraſmuch as the Points or Notes uſed by the Learned in diſtinguiſhing writing (though not preciſely pertinent to Rhetorick) are not the leaſt part of Orthography, or of the right manner of writing: the ignorance whereof is frequently not only an obſtacle to the diſcerning of the elegancy in writing, but likewiſe to the perceiving of the writers ſcope, drift and ſenſe: It will therefore not be impertinent here to add a few lines in explanation thereof.

The points uſed by the learned in their writings are 7, *viz.*

1. A Comma.
2. A Semi-Colon.
3. A Colon.
4. A Period.
5. A note of Exclamation or Admiration.
6. A note of Interrogation.
7. Parentheſis

Which are particularly and orderly illuſtrated and exemplified.

1. *Comma, Subdiſtinctio*, the point in the part of a ſentence without perfect ſenſe: A *Comma* or cutting ſhort is a ſhutting up of the ſenſe, the meaſure and order in ſyllables being not filled up, extending

extending from two unto seven syllables, or thereabouts: or as others define; ——

It is a note of convenient silence, or rather a place of pausing or taking breath, whereby the bound or limit of pronunciation or utterance (the sense remaining) is so respited, as that which follows ought forthwith to succeed;

It is a short pause, and thus noted ——,

A Latine Example of a Comma.

Ovid. *Utendum est ætate: cito pede præterit ætas,*
Nec bona tam sequitur, quàm bona prima fuit.

English Examples.

By this point or note all the parts of a sentence are distinguished: as,

Embrace in your sweet consideration, I beseech you, the misery of my case, acknowledge your self to be the cause, and think it reason for you to redress the effects.

Thus she said, thus she ended, with so fair a Majesty of unconquered vertue, that captivity might seem to have authority over tyranny, &c.

Loves companions be unquiet longings, fond comforts, faint discomforts, hopes, jealousies, carefulness, &c.

2. *Semi-colon, Semi media distinctio*, a pause somewhat longer than a *Comma*, and thus noted ——;

A Latine Example.

Cujus vita turpitudinis conſcientiâ vacat; ejus nomen ab invidioſa; quantum in nobis eſt, malevolentia vindicetur.

An Engliſh Example.

Her witty perſwaſion had wiſe anſwers; her eloquence recompenſed with ſweetneſs; her threatnings repelled with diſdain in *Pamela*, and patience in *Philoclea*, *&c.*

3. *Colon, Media diſtinctio*, a mean diſtinction between a *Comma* and a *Period*, is where there remains almoſt as much of the ſentence to come, as is then paſt:

Or as others define it;

It is a part of a Sentence which finiſhes the ſenſe, ſhut up in meaſure and order of ſyllables, but being pull'd away from a period it defers the hearers expectation, as not perfecting the ſentence; and it goes forward from the twelfth to the eighteenth ſyllable, and ſometimes to the twenty fourth: It is a longer ſtay than the former, thus noted———:

A Latine Example of Colon.

Quemadmodum Horologii umbram progreſſam ſentimus, progredientem non cernimus; & fruticem aut herbam creviſſe apparet, creſcere autem nulli videtur: ita & ingeniorum profectus, quoniam minutis

minutis constat auctibus, ex intervallo semitur.

English Examples.

If I speak nothing, I choke my self, and am in no way of relief: if simply neglected: if confusedly, not understood: if by the bending together all my inward powers, they bring forth any lively expressing of that they truly feel, that is a token, forsooth, the thoughts are at too much leasure, &c.

4. *Periodus plena ac perfecta distinctio*, a period, a perfect or full point, or distinction; this is to be put at the end of a complete sentence.

That period is the most excellent, which is performed with two Colons (and sometimes Commas) or four parts of a sentence, as that which suspends the mind, and satisfies the ears.

A Period is thus noted——.

Herein beware that the Period be not shorter than the ear expects, nor longer than the strength and breath of the speaker or Reader may bear, and that it finish its course in a handsome and a full comprehension.

A Latine Example of a Period.

Est enim hæc non scripta, sed nata lex; quam non didicimus, accepimus, legimus; verùm ex natura ipsa arripuimus, hausimus, expressimus: Ad quam non docti, sed facti, non instituti, sed imbuti sumus.

English

Engliſh Examples.

Lines cannot bluſh; ſo as modeſty admits a freedom to my pen, which would be taxed immodeſty being delivered by the tongue.

Thus every one may underſtand, I ſeek not to balk any thing by ſilence, or to cloud any thing by words.

5. A note of *Exclamation* or *Admiration*, thus noted——!

Latine Examples.

Ingens, atrox, horridum facinus! quale nec Antiquitas vidit, nec credent poſteri; omnium denique flagitiorum compendium in ferrei hujus ſeculi fæces reſervatum!

O miſeras hominum mentes! O pectora cæca!
Qualibus in tenebris vitæ, &c!

An Engliſh Example.

O endleſs endeavours! O vain-glorious ignorance!

6. A note of *Interrogation* marked thus——?

Latine Examples.

Et quæ tanta fuit Romam tibi cauſa videndi?
—— Quid non mortalia pectora cogis
Auri ſacra fames?

Engliſh